HEBREW INSCRIPTIONS

SHARPE

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HEBREW INSCRIPTIONS,

FROM THE VALLEYS BETWEEN EGYPT

MOUNT SINAI,

IN THEIR ORIGINAL CHARACTERS, WITH TRANSLATIONS AND AN

ALPHABET.

By SAMUEL SHARPE,

AUTHOR OF "THE HISTORY OF EGYPT."

WITH TWENTY PLATES.

Oh that my words were now written!
Oh that they were imprinted on [mount] Sephar!
That with an iron pen and a leaden hammer
They were chiselled into the rock for ever!

Job xix. 23, 24.

LONDON:
JOHN RUSSELL SMITH, 36, SOHO SQUARE.
1875.

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PREFACE.

In the year 1820 Mr. G. F. Grey brought home from Egypt a number of valuable MSS. on papyrus in the enchorial character, and also copies of about two hundred inscriptions from the neighbourhood of Mount Serbal, chiefly from Wady Mocatteb. These latter were published in the "Transactions of the Royal Society of Literature for 1832." Some few are in Latin and Greek; but the larger number are in the unknown character, usually known by the name of the Sinaitic writing. These I am here endeavouring to explain.

The two best known works on these Sinaitic inscriptions are that by Professor Beer of Leipsic, of which the title is given below, * and the Rev. Charles Forster's "Sinai Photographed."

Professor Beer considers them as neither Hebrew nor Jewish, but written by Nabatæans, the inhabitants of the neighbourhood, mostly in the fourth century of our era. He forms an alphabet founded on the obvious Hebrew letters ש ע ם ל כ ד, and with this alphabet he transcribes the inscriptions into Hebrew letters. But he makes very little attempt to translate them, and he thus offers no proof that his assumed alphabet is right. Had his characters when used consistently brought out a meaning which we could accept as probable, his efforts would have been of some value.

Mr. Forster proceeds differently. He supposes that these inscriptions were cut by the Israelites under Moses, and that they

* Inscriptiones Veteres, literis et lingua hucusque incognitis, ad Montem Sinai servatæ. Auctore E. F. F. Beer. Lepsiæ, 1840.

record the miracle of the Red Sea being divided to let the Israelites pass. He believes that he can read the Bible narrative in them by means of the Arabic language, into which he translates without transcribing.

Professor E. H. Palmer of Cambridge has had the advantage of examining the living rocks, and he is of opinion, as stated in his "Desert of the Exodus, 1871," that the Sinaitic inscriptions are in an Aramæan or Semitic dialect akin to Arabic; that while a few are Christian, a large portion are Pagan; that they are the work of traders and carriers, are of little worth, and have nothing whatever to do with the children of Israel. He adds, however, the valuable testimony to that of former travellers, that inscriptions are abundant on the road from Wady Feiran to the top of Serbal, and apparently uninjured by the weather.

Neither Professor Beer, nor Mr. Forster, nor Professor Palmer have satisfied the conditions required for us to accept their opinions as final. We cannot trust Professor Beer's transcripts without translations, nor Mr. Forster's translations without transcripts. Professor Palmer's work has neither transcripts nor translations. The decipherer should produce first an alphabet or table of characters, and then to some extent a language, and, lastly, a probable meaning to each sentence.

These three conditions are, I believe, complied with to a reasonable extent in the following pages. In Plates 2—20 are given rather more than one hundred of Mr. Grey's inscriptions which are to be deciphered. These are transcribed into the Hebrew letters by the help of the alphabet in Plate 1. They are then translated as Biblical Hebrew or Chaldee, and each is accompained with such remarks as the case requires.

The conditions are complied with, as I say, to a reasonable extent only, because it will be seen that the alphabet is not so simple as to have only one character for each Hebrew letter; and the sense produced is sometimes doubtful. But these flaws in the proof are not greater than might be expected and allowed in the case of inscriptions possibly incorrectly copied, and written in the very smallest number of letters. The flaws would have been

fewer, and the proof would perhaps have appeared more complete, if those inscriptions only had been produced which can be most certainly read.

In 1860, Dr. Lepsius of Berlin published a number of the Sinaitic inscriptions for the Prussian Government in his "Denkmaeler aus Ægypten und Æthiopen." Several of these are Greek; of the others, some had been published by Mr. Grey, but some were new to us. But I have not been able conveniently to make use of Dr. Lepsius's work, and I have confined myself to Mr. Grey's inscriptions.

Though the Greek inscriptions are not translations of the others, they gave me the first hint to their meaning. Several begin with the word μνησθη, *let him be remembered.* This naturally leads us to look for the same thought in the others; and it was not difficult to take the first letters in the very first of our inscriptions for לדכרן, *for a memorial.* With this beginning the task is plain. If the inscriptions are in the Hebrew language, or in a dialect of Hebrew, it is by no means an indeterminate problem to find the meaning by putting such a force upon each of the unknown characters as shall make good sense, taking care that each character, wherever it is met with, bears the same force. This would be easy if all the inscriptions were of one age, and cut with the neatness which we find in the Greek and Roman inscriptions. But unfortunately this is not the case. Many are very carelessly cut—perhaps by unlettered persons, who did not give to a letter always the same form. Thus, though we cannot say that we have here several alphabets, yet we have more than one form for some of the letters, and some letters so badly formed as to leave their force doubtful. In many of Mr. Grey's inscriptions the letters are so entangled together, that I have thought it better to leave their deciphering unattempted, and they are not included in these pages.

This recovery of a piece of lost knowledge, of the power of reading an interesting page of history, will probably lead travellers to enlarge that page by bringing home copies of the other inscriptions on and near to Mount Serbal.

To those who have never amused themselves with deciphering

writing in an unknown alphabet, an English example may be interesting and useful.

The following is an advertisement in the *Daily News* of October 5th, 1871 :—

> NC. pbcyet. mnpz. gb. Setaneb. Asnfs. Iqyfsj. be. m. Jqnaa. ms. ng. Manpzqsngq. be. ap. gyaa. seo. bz. cbegq. Liygs. gb. cs. gqsis. Naa. zj. Nsaa. hs. pne. cssg. ebh.

The problem to be solved is the same in this case as in the Sinaitic inscriptions, namely:—

Having a quantity of writing in unknown characters, let it be granted—

1st. That the language is known, or has been rightly guessed (in the one case English, in the other case Hebrew);

2nd. That the characters have been used consistently, and always have the same force throughout; and

3rd. That the writing contains sentences which were written in order to be understood.

Required the translation of the writing, and the force to be given to each character.

I add the answer, namely, the transcription of the above, and the alphabet.

In this case the transcription and the translation are the same.

1st line. Am coming back to England. Leave R. Hives on b[oard].

2nd line. Shall be at Blackheath on L. C. till end of month.

3rd line. Write to me there. All ks aell. We can meet now.

THE ALPHABET.

For	a	*read*	l	*For*	j	*read*	s	*For*	s	*read*	e
„	b	„	o	„	k	„	—	„	t	„	g
„	c	„	m	„	l	„	w	„	u	„	—
„	d	„	—	„	m	„	b	„	v	„	—
„	e	„	n	„	n	„	a	„	w	„	—
„	f	„	v	„	o	„	d	„	x	„	—
„	g	„	t	„	p	„	c	„	y	„	i
„	h	„	w	„	q	„	h	„	z	„	k
„	i	„	r	„	r	„	—				

It will be seen that the answer is not wholly satisfactory. In the alphabet we have the letter *w* twice, which should not be. In the transcription we have "All ks aell," which should probably be "All is well." We have single letters to which a meaning must be given by conjecture, and a proper name which may or may not be right. The writer, or the printer, may have made mistakes. But we cannot be far wrong in the meaning of the sentence. It may be usefully compared to our Sinaitic inscriptions; the difficulties are nearly the same in each case. There is, however, this difference. In the English we have only about one hundred letters; all doubt would be removed if we had a larger quantity. In the Hebrew on the other hand, where we have a sufficiently large quantity, we have two other causes for uncertainty: the writing is by various hands, and the characters, where repeated, are not strictly of the same form; and, again, they are not divided for us into words. But in each case the possible errors are confined within very narrow limits, because in each language the ways in which the letters can be combined into words are limited in number.

32, HIGHBURY PLACE,

September, 1875.

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The ROSETTA STONE in Hieroglyphics and Greek; with Translations and an Explanation of the Hieroglyphical Characters, and followed by an Appendix of Kings' Names.

ON THE SINAITIC INSCRIPTIONS.

INTRODUCTION.

WADY MOCATTEB, or *the Sculptured Valley*, is a small barren plain on the direct route from Egypt to the fertile oasis of Wady Feiran and to Mount Serbal, a route which must have been trod by the Israelites when they left Egypt for the conquest of the Amorites on the east of the Jordan, and the after occupation of Canaan. It has gained its name from the inscriptions which are cut on the face of the rocks and on the boulders of sandstone, sprinkled over the valley for a distance of several miles. These inscriptions are also found in smaller numbers in the fertile Wady Feiran, at the northern foot of Serbal. But there the rocks do not offer the same convenience to the sculptor. Some are also found on the mountain itself. But few or none have been found on the eastern side of the peninsula of Sinai, that is, on the side furthest from Egypt. Thus their situation tells us very clearly that they were cut by travellers from Egypt to Serbal, who went no further, but returned to Egypt after visiting the mountain. They were not cut by travellers who, like the Israelites under Moses, passed across the whole of the peninsula; but we may safely say that they are the work of men who, as pilgrims from Egypt, had come to visit that holy spot.

The entrance to Wady Mocatteb is about thirty miles from Mount Serbal; and from that spot another valley, Wady Maghara, runs northward towards Sarabut el Khadim. This is equally barren with the former, and is marked by hieroglyphical inscriptions of a great age, some of the age of the pyramids, and others more modern, during the reigns of the great Theban kings. These were cut by the Egyptians who worked

the copper mines in that neighbourhood; and the tombstones of the miners yet remain there inscribed with hieroglyphics.

The inscriptions in Wady Mocatteb are not in hieroglyphics, but in an unknown character, which, however, is readily seen to be allied to the Hebrew, and indeed to contain some Hebrew letters. They have usually and justly been considered the work of Jews; but those who have examined them are by no means agreed either as to their age or their purpose.

History gives us some little information which is of use in judging when these inscriptions were written; at least it tells us when there were Hebrews in Egypt who are likely to have visited this spot after it had gained its character for holiness.

First, when the Assyrians under Sennacherib invaded Judea, in the reign of Hezekiah, B.C. 714, there was a flight of Jews into Egypt, chiefly from the South Country, or the parts about Hebron, who hastened there for safety from their murderous armies. "They put their riches upon the shoulders of young asses, and their treasures upon the bunches of camels," and carried them to Egypt; and they are blamed by the prophet Isaiah, in chap. xxx., for doing so, for thus deserting their country in its distress.

Again, about a century later, when the Babylonians under Nebuchadnezzar conquered Judea, and carried its principal inhabitants into captivity, there was a further flight of Jews into Egypt. At that time the prophet Jeremiah, and his friend Baruch, were both carried off into Egypt against their will by some of these fugitives.

During the years which followed each of these misfortunes there can have been no lack of Jews in Egypt who must have wished to visit the mountain which their Scriptures told them was the holy spot where Jehovah had spoken to Moses, and had delivered to him the Ten Commandments, and the Levitical Law.

It is not probable that any of them had come to Egypt through the peninsula of Sinai, and had visited Mount Serbal in passing. The route from Judea does not run so far to the

south. The visits to Mount Serbal were made by Jews who had come from Egypt for the purpose.

By one of these Jews, who had fled from home and its dangers, we must suppose that Numbers xxxiii. was written. The writer seems to have had the earlier narrative in his hand, and he shows a full knowledge of the country from Egypt to Mount Shapher, or Serbal; but, as after that spot his knowledge becomes less exact, we judge that he was one of those pilgrims who went no further, but from Serbal returned to Egypt.

Many of the Jews who had thus settled in Egypt as cultivators of the soil, on the east side of the Delta, were led by the wise conduct of Ptolemy, about B.C. 300, to move westward, and establish themselves as merchants and tradesmen in the new city of Alexandria, where they gained a knowledge of the Greek tongue, and very much dropt the use of Hebrew. But about B.C. 175, Antiochus Epiphanes, the Greek King of Syria, by his mad cruelty drove a further body of Jews into Egypt, who again added numbers to the Hebrew colony in the east of the Delta. A few years afterwards, when the Maccabees gained for their country its independence, Onias IV, the deposed high priest came also to Egypt, and obtained leave of the then reigning Ptolemy to build a temple in the east of the Delta in rivalry to that at Jerusalem.

Thus history shows us that for many centuries, from the reign of Hezekiah, B.C. 700 downwards, there were always Jews in Egypt, most of whom would have wished to visit the holy mount in Sinai, and many of whom would have had the means to make that rather expensive pilgrimage, and who may have laboriously chiselled these rude inscriptions on the rocks.

Such journeys may at times have been stopt by the troubles of war, and the marches of armies on the eastern frontier of Egypt; but the peninsula of Sinai was not closed against the Jews until Christianity was made the established religion of the Roman empire by Constantine the Great, in the beginning of the fourth century.

Soon after that time monkish institutions spread among the

Christians; Christian monks settled in the desert of Sinai, and in the oasis of Feiran. The village of Feiran rose in importance. Learned Christians settled there, and then the Jewish pilgrims would hardly have ventered there. We must suppose that by the time of Constantine the Hebrew inscriptions very much ceased in Wady Mocatteb, and then more particularly, but even before then, Greek inscriptions may have been cut there side by side with the older Hebrew inscriptions.

From Exodus iii. 1, and iv. 27, it clearly appears that Serbal was the mount of God, because Wady Feiran, at the foot of Serbal, is the only spot where Jethro's flocks could have been feeding. Again, from Exod. x., we learn that it was in order to keep the spring feast, afterwards called the Passover, that Moses asked the leave of Pharaoh for the Israelites to make a pilgrimage into the desert, and to sacrifice to Jehovah there. Hence it is very probable that the pilgrims who cut our inscriptions made their difficult and costly journeys at that stated time, and probably once only in a lifetime; for no inscription mentions a second visit. We must suppose that Exod. iii.–xi., containing an account of the proposed pilgrimage, was written after the account of the delivery of the Law in Chap. xix. 20, because it was from the delivery of the Law that the mountain gained its character for holiness and its name, the Mount of God.

Soon after the year A.D. 530, the Roman emperor, Justinian, built a new monastery for the monks of Sinai, about thirty miles to the east of Wady Feiran and Mount Serbal. It was called the Monastery of St. Catherine. Up to that time, it is probable that Serbal had always been considered as the holy mount of the Pentateuch. But after that time opinions changed; and the lofty peak overhanging Justinian's monastery, since called Mount St. Catherine, robbed Serbal of the honour of being visited as the holy mount, until in the present century our European travellers, by giving to us better maps of the country, have again restored to Mount Serbal its lost honour.

The original narrative of the Israelites' march out of Egypt has been thrown into some disorder, and cannot be satisfactorily

compared with the maps. But the difficulty has been in part removed by the writer of Numbers xxxiii. 1–49; and from this we are further able to show that Serbal is the Holy Mount of the Pentateuch.

In Exodus xix., the Israelites, after fighting with Amalek at Rephidim, encamped in the desert before the mountain, and there they received the Ten Commandments. In verse 23, this mountain is called Mount Sinai. But this is not a distinctive name, as Sinai was the name of the whole, or at any rate of a large part, of the peninsula. In Exod. iii. 1, and xxxiii. 6, it is called Mount Horeb, which again may mean no more than the mountain of the desert, and it does not help us to fix its place. But in Numb. xxxiii. 23, where the geography of the route is distinctly traced, it is called Mount Shapher. Here the mountain has a name which will be useful to us, and a place on the line of march, by the help of which we can find it on the map.

Thus the Israelites, after passing through the Red Sea, come (in Numb. xxxiii. 8) to Marah, of Exod. xv. 23.

In verse 9, to Elim, of Exod. xv. 27.

In verse 10, they encamp by the sea.

In verses 11–15, the names of the places tell us that they are in the neighbourhood of the Egyptian copper mines: Dophkah, the *crushing* place; Alush, the *pounding* place; and Rephidim, the *spreading* place. They had left the sea coast, perhaps the place where the copper was shipped for Egypt, and had turned inland, towards the desert of Sinai, perhaps by the miners' road towards Sarabut el Khadim, where there are yet the ruins of an Egyptian temple. At Rephidim, the last of these three places, they fight with Amalek (Exod. xvii.). The men under Amalek may have been guards, or workmen at the mines, who would be met by the Israelites on the road between the sea, and the Egyptian buildings at Sarabut el Khadim. In verse 16, they encamp at Kibroth-hattaavah, or the burial-place at Taavah, the Tih range of Numb. xi. 34. This is a spot now well known, marked by the Egyptian tombstones sculptured with hieroglyphics.

From the burial-place the route would lead them southward

through Wady Maghara to Wady Mocatteb, the *sculptured valley.* This barren waterless plain could offer them no resting-place, and is not mentioned as one of the stations; but in verse 17 they encamp at Hazeroth, *a village,* which we must place at the entrance to the fertile oasis Wady Feiran.

Verses 18–21 mention four stations, of which the names all speak of fertility, and evidently point to Wady Feiran, namely Rithmah, *the Broom-bushes;* Rimmon-parez, *the Pomegranate Gap;* Libnah, *the White Poplars;* and Rissah, *the Dew.*

In verse 22, they are at Kehelathah, the place of their *assemblies;* and lastly, in verse 23, at Mount Shapher, the mountain of Exod. xix. 2.

Thus the writer of Numb. xxxiii. 1–49, explains the earlier narrative; and the mountain to which he leads the Israelites is clearly Mount Serbal. The name of Shaper, שפר, which he gives to it, may mean *beautiful;* but the numerous inscriptions in the valleys on the Egyptian side of the mountain lead to the conjecture that its name had been Sephar, ספר, *written.* The two letters ש and ס, so nearly alike in sound, are often changed one for the other; and indeed when one part of the nation used the Sh, the other used the S, as in the well-known case of Shibboleth and Sibboleth, in Judges xii. 6.

This chapter of Numbers was perhaps written about the time of the carrying away of the Jews to Babylon; and we must suppose that before it was written the inscriptions around this mountain were already numerous enough to have gained for it the name of the Written Mountain. The wind and rain during more than two thousand years may have destroyed those early writings. We need not for our argument suppose that any of them now remain; but they were the forerunners of those which are now read and copied by our travellers.

Again, in Genesis x. 30, this important mountain is called Sephar, ספר, *written,* as may be shown when the translation of the authorized version is corrected. In that passage the Arab races are said to have their dwelling "from Mesha, as thou comest unto Sephar, a mount of the East." These words are meant to

describe the whole of the then known inhabited part of Arabia; that is, the whole of the coast on the east side of the Red Sea. Mesa, as Gesenius rightly judged, may be Mousa, or Mausid, at the southern end of that coast, while Mount Sephar in Sinai is at the northern end of the Arab district. The words ספרה הר ה קדם, *to Sephar, a mount of the East,* may as well be rendered *to Sephar, the mount which was of old;* for Sephar is not in the east, either as regards the Arab country or the Hebrew writer. The whole of the Arab coast is well described, from Mesha in the south to Serbal in the north. A needless difficulty had been made by describing Sephar as "a mount of the east."

It may be thought that while removing one difficulty we have brought on another, by describing Sephar in the Book of Genesis as "the mount which was of old." But this is not an early passage. The generations of Shem, Ham, and Japheth are complete without the added passage of x. 21—xi. 9. The original psssage may have been written in Solomon's reign; it makes the Arabs to be children of Ham; and it brings from Shem only Abraham's descendants. The added passage was written much later, and it classes the Arabs more naturally as Shemites; and it mentions many more tribes of men, after a further knowledge of geography had been gained. The time when it was written may be guessed from the names mentioned. The mention of Elam tells us that it was written after Sennacherib, in the reign of Hezekiah, had brought Elamites in his army to the invasion of Judea, as is said in Isaiah xxii. 6; and the omission of the Persians, that it was written before the conquest of Babylon by Cyrus, which gave the Jews an acquaintance with Persia, as seen in Ezekiel xxvii. 10, and xxxviii. 5. After that time the Elamites would not be classed with the Assyrians, as they are in this passage.

Thus it would seem that before the return from captivity, as remarked upon Numbers xxxiii., the inscriptions on Serbal were so numerous that it had gained the name of Sephar, *written;* its place in the earlier narrative naturally gave to it the further name of "the mountain which was of old." Serbal is a sienite moun-

tain, and though not the most lofty in the peninsula, is the most striking and remarkable.

But while history thus leads us to think that there were numerous inscriptions on the Holy Mountain, even as early as the reign of Hezekiah, it is clear that these inscriptions in Wady Mocatteb, at a distance of ten and twenty miles from the monntain, cannot be those which gave to it its name. They have given to the valley the name of the Sculptured Valley; there must have been others which gave to the mountain its name of the Written Mountain. We may conjecture that of the two the inscriptions in the valley are the more modern; that the custom of cutting such was begun upon the mountain, and afterwards continued in the valley below. We may even conjecture the reason for this. The mountain is of hard sienite; travellers must have found it very difficult to cut their letters on such stone; and after a time some may have contented themselves with carving on the sandstone in the valley, which, though hard, is not so hard as the sienite. When the easier custom was once begun, it was naturally continued. Moreover, of the numerous Jews who would wish to make a pilgrimage from Egypt to the Holy Mount, many might content themselves with getting a sight of it. They may have come as far as Mocatteb and Feiran without having the time or the wish to climb the mountain. Both they and their beasts may have been weary after a journey of two hundred miles from the banks of the Nile.

Thus, if we may suppose that the writings on the rocks of Sinai extend over more than a thousand years, say from the reign of Hezekiah till after the reign of the emperor Constantine, we must suppose that those which have been copied from Wady Mocatteb are not the oldest. There yet remain at the top of Mount Serbal traces of letters scratched on the hard sienite, less deeply cut and perhaps of a ruder form than those in Wady Mocatteb. These await some active intelligent traveller, who may make copies of them, and thus bring home materials for a further knowledge of the Hebrew people, of their language, and of the forms of their letters.

Thus far we have been looking on these inscriptions in what has been called the Unknown Character, and on their probable history, without regard to their contents. On deciphering them they appear to be Hebrew or Chaldee, each a short sentence containing a pious prayer to Jehovah for the welfare of the nation, and of Jerusalem in its ruined state. We find no mention of a king—the monarchy had passed away. We find no mention of the Babylonians and their cruelty; that had been forgotten in later troubles; no certain mention of the Captivity, but we find one continued lament for the scattered state of the nation, and the ruined condition of the city. It would seem as if it had been the wish of the unhappy writers to show us how many words the language contained by which they could describe the sad state of their city, country, and nation, as cut short, laid waste, trodden down, crushed, broken, ruined, despised, rejected, cast out, scattered, wandering, and so forth.

The inscriptions usually end with the word Jao, or Jehovah, and begin with either Dekerun or Shalem. Dekerun may mean "a memorial" to preserve the memory of the writer or of the nation; and in this sense the writers of No. 91*a*, and No. 145*b*, speak of their inscriptions on the rock as a token which is to be "tied about the neck." But the word is more often here used with its Levitical meaning, as an offering to Jehovah. When the worshipper brought his animal to the altar at Jerusalem, the larger part of it was put aside to be cooked for the priests, and only a small portion was burnt on the altar. This portion was called "a memorial," as representing the whole, and thus any offering to Jehovah was called "a memorial." In that sense the word is used in these inscriptions. So the word Shalem, which may be taken as a verb, "Do thou prosper, or reward," rather means "a peace offering." Each of these inscriptions, being a proof that the religious pilgrimage had been performed, was an offering made to Jehovah. In No. 87 and No. 147, this offering is said to be made in performance of a religious vow.

Thus, when these inscriptions were written, the regard for the Levitical Law was so far weakened that its ceremonial commands

were understood figuratively; its very words had gained a new meaning. The "peace offering," and the "memorial" portion of the burnt offering, were now duly paid by a prayer to Heaven, and not by an animal slain upon the altar. The writings of Isaiah, the lapse of time, and intercourse with foreign countries, had made great changes in religion. Two or three of our inscriptions, however, are said to be only part of the memorial; and we must suppose that the other part was the portion of an animal burnt on the altar.

Every one of the writers, when giving a name to God, uses the word Jao. Not one uses the word Elohim. One, indeed, writes El-Shadeh-Jao, *God almighty, Jehovah.* This is what we should naturally look for. The outcasts who escaped into Egypt were mostly Jews, natives of Judea, who used the name of Jehovah; the Israelites of the north, who used the name of Elohim, could not so easily escape into Egypt when their country was invaded.

The important word Jao, or Jehovah, is met with more than fifty times in these inscriptions. Twenty times it is written with the letter ה between two simple strokes. This I read as יהו, because there is seldom any distinction made between the ו and the י. Nearly forty times it is written with the letter ר between the same two simple strokes. This I read as the same word, believing that the writer purposely omitted one stroke in his letter, and that he left it purposely incomplete, writing ר for ה. The frequency with which the word appears makes its meaning certain; and there is equally little room for doubt about how it was spelt. It agrees with what we learn from the Gnostic gems, and from the Ecclesiastical historians, who tell us that the sacred name, written as יהוה, was pronounced IAΩ. The writers here seem to have written it as it was colloquially pronounced.

In other inscriptions we have two marks thus, =, for the word Jehovah. This sign cannot be deciphered with the same certainty as the letters mentioned above, because it is met with only four times. But its place in each sentence leaves very little room for doubt.

Another interesting word, of which the meaning is safely determined by its place in the sentence, is Jerusalem. This long word the writers have twelve times represented by two single strokes thus, ", and three times by *yy*. The frequency with which we meet with the word makes its meaning certain. I venture to guess that " were meant for the first letters of the "City of Jerusalem," and *yy* for the first letters of a "ruined heap of ruins."

These inscriptions have not the regularity of those cut by the Greeks, Romans, Assyrians, and Babylonians, people who had been used to carve on stone. They have often the easy and careless flow of penmanship; and they thus teach us that they were first drawn upon the rock with a pen or brush, and afterwards cut in with an iron pointed chisel and a hammer. These inscriptions are not like the chance inscriptions by Greek and Roman travellers on the foot of the musical statue at Thebes. They are the very purpose of the pilgrimage. In order to cut them the traveller came prepared with suitable tools, such as he could not meet with in the desert. It was his intention to complete his pilgrimage by cutting one of these pious inscriptions.

They are often on lofty rocks, in places chosen perhaps that the writing may be out of harm's way. The writer sat on his beast while he wrote them. The patient camel offered no hindrance to this work; but the horse was not always so quiet and obedient. The writer of No. 69 explains this difficulty, and says he is "slipping off, is thrown, the horse is rearing."

The journey from Egypt to Mount Serbal and back again is about four hundred miles; it cannot be completed in much less than a month. The traveller must have been a man of some substance, having with him a beast or beasts, whether camel, horse, or ass, to carry his tent and his food, with companions or servants to help him to pitch his tent, and to cook his morning and evening meals. If he made the journey on foot, he was twice as long on the road. The short pointed iron stakes, the tent-pins which fixed his tent, and the leaden hammer which drove them into the ground, may have been the tools which cut the letters in

the sandstone rock. He must have brought with him a brush and some kind of paint, or gum with which paint could be made, to trace the letters before they were cut. The reed pen, which when pointed is used for writing on parchment or papyrus, if cut square at the end and hammered flat, becomes a fibrous brush of about a quarter of an inch wide. Such may have been the brush by which the letters were traced; and it agrees with the even width of the strokes. The paint needed was only such as would remain upon the rock during the hour spent in cutting the letters, but some of it remains on Serbal to this day.

If we attempt to put into chronological order all that we know about the pilgrimages to Mount Serbal and the writing in the neighbourhood, adding the probable dates for convenience' sake, but without pretending that they are right, it is as follows:—

B.C. 1030, or thereabouts, in the time of Samuel and Saul, was written the history of the march of the Israelites out of Egypt, with the delivery of the Law in Sinai. This history gave to the mountain its holy character (Exod. xix. 3).

It is only natural to suppose that in the reigns of Solomon and his successors many Jews may have made visits of curiosity and of devotion to this mountain, and they may have given to it the name of the Mount of God.

B.C. 870, in the reign of Jehoshaphat, many large additions were made to the Book of Exodus, including chap. iii.—xi., in which Moses asks leave of Pharaoh for the Israelites to make a religious pilgrimage into the desert, and to sacrifice to Jehovah there. In these chapters the mountain is called the Mount of God; and thus we see that they were written after the history of the delivery of the Law, and after the custom had arisen of visiting that holy spot.

B.C. 714, when the Assyrians under Sennacherib invaded Judea, and exercised great cruelty towards the inhabitants, a number of Jews left their homes, where life was not safe, and they fled to Egypt for safety (Isaiah xxx. 6, 7). When these men had established themselves on the banks of the Nile, and were at leisure from the cares of life, some of them may have

performed the pilgrimage to the Mount of God, in Sinai, and cut pious inscriptions on the rocks. Even then, or earlier, the writings there were numerous enough to gain for it the name of Sephar, or the *written* mountain.

B.C. 700, in the reign of Hezekiah, or perhaps in the reign of his successor, was written Genesis x. 22—xi. 9, containing a correction to the original history of the descent of nations from Noah. Here the writer describes this mountain as "Sephar, the mountain which was of old," thus telling us that it was already celebrated both for the early doings there at the time of the Exodus, and for the inscriptions which had been since cut there.

At the same time Numbers xxxiii. 1–49 may have been written by some Jew, a pilgrim from Egypt to the holy mount. By his geographical accuracy he tells us that this mount was Mount Serbal, overhanging Wady Feiran; and he gives to it the name of Mount Shephar, which is only another way of writing Sephar.

In my "History of the Hebrew Nation and its Literature," I have given reasons for thinking that about the time of the return from the Captivity, B.C. 538, the writer of the Book of Job visited Egypt and Arabia; and he accurately describes these inscriptions on and near Mount Serbal; and lets us understand that he had visited the spot, when he says in chap. xix. 23, 24—

> Oh that my words were now engraved!
> Oh that they were imprinted on [mount] Sephar!
> That with an iron pen and a leaden hammer
> They were chiselled into the rock for ever!

Not many of the inscriptions in this collection can claim to be so old as the return from the Captivity in Babylon, and to be those seen by the writer of Job. Nor are our inscriptions from the mountain itself; they are from Wady Mocatteb, on the road from Egypt to the mountain. We must wait until other travellers to this interesting spot have copied the inscriptions on the road up Mount Serbal from Feiran, and those on the summit of Serbal

itself, before we can hope to see the oldest of these Hebrew inscriptions. This publication may perhaps remind our travellers of what a harvest there is there waiting for some reapers to gather. Even in Wady Mocatteb there remains a gleaning which should not be overlooked.

For the date of the larger part of these inscriptions we have very little to guide us. They for the most part tell us of the unhappy condition of the people in words which would suit almost any century after the destruction of Jerusalem by Nebuchadnezzar, B.C. 589; and we must be careful not to make too much of a word or two which seems to point to an exact time. No. 47, however, tells us that the people have been "removed far away," in the very words used in Ezek. xi. 15, 16. No. 48*a* is a prayer for the people which "is not;" and though such a word would equally well suit the later destruction of the city by the Romans, yet as this inscription is in the very earliest style of character, and by its position on the piece of rock is shown to be earlier than one which we shall give to the time of Nehemiah, it seems to belong to the time of the Captivity. No. 128 also is a prayer for the nation that is "driven forth," and for the "city that remaineth." The "remainder of the city" is also prayed for in later inscriptions; but the two thoughts here mentioned, taken together, place it at the earlier time. It is quite possible that these inscriptions may have been written earlier than B.C. 538, when Cyrus allowed the captives to return home.

No. 48*b*, which is by a different hand from that of No. 48*a*, already mentioned, and is therefore of a later date, is a prayer for the "counsel of the wall," which we may suppose to be Nehemiah's proposal to rebuild it, B.C. 445. Nehemiah's enemies charged him with a wish to prepare for a rebellion against the Persians. But his wall was not one to oppose an army, though it might keep off robbers, and allow the inhabitants of Jerusalem to sleep at night without fear. The word here used for the wall is not that used in the Bible for the fortification of the city, and may have been chosen to mark the character of Nehemiah's structure. No. 31 is also a prayer "to establish

the counsel." This does not mention the purpose of the counsel; but it belongs to a time when Jerusalem was governing itself, and is of the oldest form of letter, and probably of the same date as the last.

During the three centuries of quiet which the Jews enjoyed under their Persian and then their Greek masters, others of our inscriptions were probably written; but, with the above exceptions, I can discover no peculiarity in them by which to fix their date. But when troubles came upon the nation, the case is altered. Our pilgrims then express their feelings more pointedly; and we are able with more confidence to put a date to their writings.

No. 54 we may suppose to be of the time of Antiochus Epiphanes, whose mad cruelty drove many of the Jews to seek safety in Egypt. It is a prayer for "the city of sighs." But a Jew living in Egypt was not safe from the power of the oppressor; Antiochus overran Lower Egypt for three years together, as is said in Isaiah xx., where he is called the King of Assyria; hence our pilgrim expresses his anger in a guarded manner, and his prayer is "Slay the Buffalo." The Buffalo, in the Authorized Version the Unicorn, is a name often used in the Bible figuratively for Egypt; but Egypt is not here meant. A Jew's only wish for Egypt was that it had been strong enough to help them against their enemies. We must suppose that when the writer wrote RAM, *the buffalo,* he meant to be understood as ARM, *the Syrians.* In this guarded way the writer of Jerem. xxv. 26, threatens the King of Sheshak, when it was not safe to write against Babylon; but the later writer of Jerem. li. 41, when Babylon was overthrown, explains the riddle. If the alphabet is read backwards, the letters Sh, Sh, K, will represent B,B,L, or Babylon. The writing the alphabet backwards in one case explains the writing the word backwards in the other.

No. 113 contains the prayer, "Utterly destroy the rich men," a prayer which, like that in No. 54, must be understood as having a double meaning. The word "rich men" becomes "Assyrians" by a change of the first letter; and, as we have

remarked, the Greco-Syrian kings who held Syria, Assyria, and Babylonia, are sometimes called kings of Assyria in the Bible.

No. 2*b*, with a prayer for the afflicted nation, adds "Strangle *, O Jehovah." This unknown character probably points to the Greco-Syrians, people who were oppressing the Jews, but from whom they might reasonably hope to get free.

This conjecture is strengthened by No. 71, where we have the same unknown character. The nation or the city is "a ruin fainting [under this enemy], profaned, and trodden down." In Psalm lxxiv., which is of this time, it is said,—

Now the whole carved work [of the temple] at once
They break down with axes and hammers.
They have cast fire into the Sanctuary,
They have crushed [*literally* profaned] the Tabernacle of thy name to the ground.

In the Psalm, and in our inscription, we have the same word used—"profaned."

No. 84 may, perhaps, be of the same time, when Antiochus had in his violence stopt the daily sacrifices in the Temple, and forbidden all Jewish rites, and had carried away to Antioch the gold and silver vessels of the Temple, the altar of incense, the lampstand, the table for the ceremonial bread, the censers, and the sprinkling vessels. Our pilgrim, praying as usual for the "crushed city," adds that "the renowned ornament is cut off."

After a time the unhappy people were roused into rebellion; and when at length the rebellion was successful, then we find one of our pilgrims venturing to speak plainly. No. 81 is clearly of the time of the Maccabee struggle for independence against the Greco-Syrian kings, which began B.C. 166. Its prayer is "Slaughter, O Jehovah, the Syrians," words which came very naturally from one who may have been driven away from the "afflicted Jerusalem" by the cruelties of Antiochus Epiphanes. This was probably not written till after the death of Epiphanes, when, though the struggle was not over, a Jew was at least safe in Egypt.

No. 91 contains a series of several inscriptions which belong to

the very last days of the struggle for independence, when the Greco-Syrians were weakened by quarrels among themselves, and the prospects of the Jews grew brighter. No. 91*a* declares that this inscription is "a print-mark of rejoicing." No. 91*b* says that "the guiltless city is awakened," and prays, "Clothe it, O Jehovah." No. 91*c* prays for "rest for one who is disturbed, the sleeper who is awakened." No. 91*d* prays for "the sick heap of ruins," and "Help Thou to beautify the piece cut short," or the remnant. No. 91*e* says that "the heap of ruins sings for joy." The prayer of No. 91*f* is, "Raise up her that has been defiled," a very natural description of Jerusalem after the attempt of Epiphanes to change the religion of the country.

After this we have a change of tone. No. 91*g*, though on the same piece of rock, may be a little later. Let us suppose that, the excitement of the success being over, time is allowed to observe the state of affairs; and this writer says, "The ruined heap groans."

When the Maccabees had been so far successful as to have gained possession of Jerusalem, they yet were not masters of the castle. That fortress, standing on the rock which overhangs the temple-yard, was held against them for twenty years, while Judas and his brothers were doing their best to reduce the disturbed country to order. No. 91*h* prays for "the plundered city on the outside of the rock; that the bald may rejoice, and that she that has been set in order may be refreshed." As these latter inscriptions follow one another on the same piece of sandstone, their chronological order is certain.

In the same way, No. 114*a* is on behalf of "the lessened portion of the crushed city."

No. 21 and No. 24 each have a prayer for "her that has broken free," meaning that has broken the yoke; and No. 41 adds that "she was broken off from a wicked people." These, then, are of the time of the Maccabee independence.

No. 22, No. 82, No. 121, and No. 124 all, perhaps, may belong to this happier time. They pray for the city which has been awakened, purified, and is to be set in order.

In the year B.C. 142 Simon the Maccabee had permission given

to him to coin money; and he put upon his coins the words "Shekel of Israel," written in the Samaritan characters. He chose the letters for his coins probably for the same reason that he chose its name "of Israel," because the leaders of the Jews were even then in arms against him, having disapproved of the rebellion. These coins of Simon have hitherto been thought the earliest examples of Hebrew writing; but they must now give place to some of these inscriptions.

In the year B.C. 135 John Hyrcanus succeeded to the chief priesthood of Jerusalem on the death of his father Simon, who had been forced to pay a yearly tribute to the King of Syria. But John was yet more independent. He was able to withhold the tribute, and he coined money in the name of "John the high priest and the Confederation of the Jews." This word, "the Confederation," we find in two of our inscriptions. No. 29 is on behalf of "the bold Confederation," while No. 30 is simply for "the Confederation of Jerusalem."

From the year B.C. 160 until the year A.D. 70, the Jews of Egypt had been allowed to have a temple and an altar of sacrifice at Onion or On, a town on the west side of the Delta. It is mentioned in Isaiah xix. 19. At that altar the writer of No. 178 may have offered his lamb to the priest, and seen a portion burnt as a memorial to Jehovah, and then he calls his inscription in Wady Mocatteb only "a part of the memorial." He was an Alexandrian Jew, named Baruk, and he completes his inscription by giving the names of his father, his grandfather, and his great-grandfather in the Greek language.

The large number which speak of the city as a heap of ruins must be divided between the hundred and fifty years before the Christian era and the hundred years after that era, when the city was again destroyed by the Romans. But more of them probably belong to the earlier than to the latter time, because under the Romans the Jews in Egypt were not so free to make this pious pilgrimage to Sinai as at the former time under the Ptolemies. We have to think not only of the words of the inscriptions, but of when the Jews were most at liberty to cut them.

No inscription mentions any king or ruler of the nation by name. The feelings of the Jews in the later days, were not monarchical; and the kings who rose after the year B.C. 106, and struggled with one another for power, little deserved the good wishes of those who were anxious for the welfare of the nation.

Several of our inscriptions are by Christian Jews, as is seen from the symbol of the cross. These are No. 11 and No. 111, whose prayer is yet for the nation; No. 19, whose writer may have suffered under persecution, as its words are "the fire of purification," and No. 86*b*, which is on behalf of what remains of the oppressed nation, and on behalf of "the society [or perhaps sect] of the cross."

No 130 also is on behalf of "the society which is spit upon." If we may be guided by the last, and suppose this particular word "society" to have gained a special meaning, this also may be supposed to be the memorial offering of a Christian Jew.

The writer of No. 85, on the other hand, uses the symbol of the cross only to express his hatred of it, and prays, "tread down lying Christianity."

No. 142*a*, which is by a Christian Jew, reminds us of the state of Jerusalem when the Apostle Paul in his missionary journeys collected alms for the poor of Jerusalem; it ends with a prayer for "the poor." No. 80*a* has the same prayer.

The writer of No. 138 shows his displeasure at the conduct of the rulers in Jerusalem, who often brought trouble on their country, and on those Jews who were living in Egypt, by attempting a hopeless struggle against their Roman conquerors. He calls the city "perverse, cursed, stubborn." In No. 158, the writer, more an Israelite than a Jew, or more citizen of the world than a patriot, speaks of the "braying of Jesusalem." The writer of No. 173, also, does not approve of these complaints about the state of Jerusalem and Judea. He blames these inscriptions in Wady Mocatteb, and writes up in a neighbouring valley, near to Sarabet el Khadim, "False compassion."

Perhaps the most modern of our inscriptions are by Gnostic

Jews. No. 25 shows some of the whimsical peculiarities of that sect, and begs for God's favour towards "the he-he-he-he, injured, remembered, desired." This remarkable word, if we may judge from other Gnostic writings, means the Temple of Jerusalem. It ends with a prayer for "the outside" (perhaps the Jews in dispersion), and that "an answer may be given to the knowledge," or to Gnosticism, meaning to this enigmatical prayer. No. 75 is even yet more whimsical. The words are so arranged in their four lines that by reading downwards you can find hidden in them the same Gnostic word, he-he-he-he.

Thus we have a series of religious inscriptions running back from the early ages of Christianity, many *certainly* as far back as to the time of the Maccabee revolt, others *probably* to the time of Nehemiah, and others *possibly* to the time of the Captivity. They all bear witness to one important fact, that the Jews, who were living in Egypt and cut these writings on the rocks, believed that Mount Serbal was the Mount of God mentioned in the Pentateuch.

Our pilgrims often show an acquaintance with the Levitical Law. Thus No. 156 describes the writing as a peace offering. But the writer, remembering that a peace offering was a love feast to be shared with the worshipper's friends and the priest, says that his inscription in the desert, at a distance from his friends, is "the peace offering of a lonely feast." By the Levitical Law, a poor woman, on her recovery to health after childbirth, if not rich enough to bring two young pigeons to the priest, might bring a tenth part of an ephah of flour. Of this humble gift, a memorial portion only was burnt on the altar, and its ashes cast out with the bone ashes of the other offerings. Hence the writer of No. 139*b* uses the very humblest of terms when he says that his inscription, his memorial, is "the bone ashes of a woman who has been unwell." No. 114*a* is called a "lean peace offering;" and No. 32 is "a lean portion," using the word which in Leviticus vii. 33 is used for the priest's portion of the animal.

Others, such as No. 113, in order to tell us that the priest has not been forgotten, say the inscription is "a part of the peace

offering." One, No. 134, says that he has given "the kneaded dough." These may have been written while there was an altar and a priesthood at the city of Onion.

Many of the writers show a knowledge of other parts of the Bible, or at least use words in a manner which looks as if they were familiar with the Scriptures. The writer of No. 27*a* calls the country "a rib;" and thus copies Daniel vii. 5, where the three kingdoms conquered by the Medes are three ribs in the bear's mouth. He prays for a "white garment" for the congregation or nation: this thought he may have borrowed from Daniel vii. 9. When he would pray for the anointed priesthood of the conquered Jerusalem, his words are "for the *compound* of the ruined heap," meaning the sacred oil which is described in Exod. xxx. 25, as "a *compound* compounded after the art of the apothecary," and which was never to be used except for anointing the priest. No. 54 says "the righteous people are willing," as if in answer to the conditional promise in Isaiah i. 19, "If ye be willing and obedient, ye shall eat the good of the land." No. 72 calls the nation or city "a stone to be desired," as if thinking of Psalm cxviii. 22, "the stone which the builders rejected." No. 1 has the prayer, "Keep alive the broken lamp of the people," agreeably to the promise given to Solomon in 1 Kings xi. 36, that there should be "always a lamp for David my servant in Jerusalem." The prophet Amos, in chap. iii. 12, had compared half-ruined Israel to two legs and the piece of one ear of a sheep which were left when a lion had devoured the rest; and No. 107, when the nation was yet more crushed, calls it "the tail cut off from a sheep." Isaiah, in chap. xxix. 1, calls Jerusalem "the Lion of God;" and No. 95*a* prays for "the ruins of the Lion."

Some few of our inscriptions contain prayers for the writer himself, as No. 178, already mentioned; and two, No. 1 and No. 96*b*, join with themselves their wives, who, as being foreigners, are called friends or companions: the honourable name of wife was denied to them by the Levitical Law. No. 144, in a less religious spirit, is a memorial from his "strong camel;" and No. 159 is

"the peace offering of his fat horse." No. 167 is for the foal of his camel, which was probably then born in the desert.

The Pronunciation and Language.

Some peculiarities of pronunciation may be traced in these inscriptions, chiefly arising from the gutturals in the Hebrew language. The Jews in Egypt would seem to have been less fond of the guttural sound; and, finding it troublesome, they sometimes hardened it into a consonant, and sometimes neglected it. Thus חבר they hardened into כבר; and, on the other hand, they softened עיר into יר. The ע they so far treated as a vowel as to use it for the Chaldee final א, in the words עקע and דקע for עקא and דקא. As the harsh Hebrew צ was softened by the Chaldees into ע, and ארץ was written ארע, here it is yet further softened, and we have the word ארץ twice spelt simply אר. We have also the words רצץ and קצץ both softened into רצק and קצק.

It is certainly by no carelessness of the writers that we find the letter צ often divided into two parts, which then represent the two letters שק. In No. 129, the division is made particularly clear by the space between them; and at the same time it is equally clear that the two letters together stand for the one letter צ. This letter is supposed to have had the harsh sound of TZ; and from the Septuagint we learn that the Alexandrian Greeks treated it as S. Fuerst, however, in his Lexicon, has well shown that it was occasionally interchanged with the ק, as we have seen above; and its form in these inscriptions tells us that at one time it had the sound of שק, being a compound character formed by the union of those two.

Another way in which the language was softened to the ear, was by the frequent insertion of the letter ה into the middle of a word, and the addition of א at the end. Other peculiarities in the words it would be rash to dwell upon. The art of spelling had not then been reduced to regularity. The spelling in the Hebrew Scriptures is by no means uniform. The spelling in the

English language did not become regular till more than two centuries after the invention of printing.

As a peculiarity of language, we may mentiou אני used for the objective *me*. As new examples of verbs in the unusual conjugation Pilpel, we have רנרן, *to sing triumphantly*, and זקזק, *thoroughly purified*. The doubled form was used probably to strengthen the meaning. The conjugations Hiphil and Niphal are not common here.

It is customary with the writers on the Hebrew language to produce an *assumed root* for a word which may not itself be in the form of a root-word. In some cases these inscriptions give us the root required, which thus need no longer be called "assumed." In No. 34, we have the word קע *inscribe*, the regular imperative of קעע a root assumed by Gesenius. In No. 49 we have the word שקקן, *girded with sackcloth*, a root assumed by Gesenius for the noun שק. In No. 172 we have חזזא, and in No. 125 we have חז, both as participles for *cut down*. This verb had before been known only in the conjugation Hiphil. In No. 41, we have שע, *save*, the imperative of שעי, a verb hitherto known only in Hiphil and Niphal.

In the natural wish not to use more letters than are absolutely necessary, the copulative "and" is once only met in these inscriptions, and the article "the" before a substantive very rarely. It is, however, often used before an adjective, when it is to be translated "that which is."

The Sinaitic Alphabet.

In these inscriptions there is the usual variety of forms for each letter, due to the carelessness of the writer, or of the sculptor who cut them into the stone, or of the copier; and due also to the difference in their age.

א. We have two distinct forms for this letter. א 1 and its varieties are the most common. א 4 and its varieties approach the printed letter. א 6, from our most modern inscription, is close to the printed letter.

ב is a very marked letter, except when it is made to face the wrong way, when it approaches the ק. In form it is allied to the Roman P.

ג is nearly the same as the printed letter, except in its position; it lies down.

ד is nearly the printed letter.

ה is of the Syriac printed form, except sometimes in the word Jehovah, when we have the ר. But if we are right in our conjecture that in the sacred name the ר was purposely written for an unfinished ה, it proves that the letter ה, so formed, was already in use, although not met with in these inscriptions.

ו is often a simple stroke, not to be distinguished from ן, נ, or י. Sometimes it slopes, as ו (3). Sometimes as in ו (1) it is the Egyptian enchorial letter, copied from the horned serpent, and then it approaches the ע.

ז should be like the printed letter, but sometimes it is a simple stroke, and sometimes the head becomes so enlarged as to give it a different character.

ח is like the printed letter. ח 4 is reversed.

ט is the same as ד, and in one case a double ד.

י is a simple stroke, and often not distinguished from ו, ן, or נ. Sometimes it is a long stroke, and thus very unlike the printed letter.

כ is like the printed letter, except that when badly made it approaches נ, or becomes a simple curved stroke.

ל is usually a simple angle; often like the Roman L, though sometimes it approaches the Greek small letter.

מ is usually like the printed final letter. It is only in a few of the earliest inscriptions that we have the initial form. But no distinction is shown in the use of these two characters.

נ is like the printed letter, but passing often into a simple stroke.

ס is like the printed letter.

ע is like the printed letter, but often not to be distinguished from ו.

פ is the same as ב, and thus of the form of the Roman P.

ע, when laid on one side, is like the printed letter. It is a compound letter formed of ש and ק joined together. But the two strokes are often not joined, and then it might be taken for שק.

ק is like the printed letter, but facing the other way. ק 1 is the early Greek Quoppa.

ר is the printed letter leaning backwards, but often a mere wavy line. ר 4 is from our most modern inscription.

ש is of two forms; one is half the ע, and the other, which is the more modern, is like the printed letter.

ת is a cross. The figure of a simple cross has at all times been used for a mark or signature; and תו, the name of this old letter, came in Hebrew to mean *a mark*, as in Ezek. ix. 4, and *a Signature*, as in Job xxxi. 35. Here, when Job wishes that the accusation against him and his defence should both b in writing, he says, "Behold my signature," my תו.

From the use of the letter T as a simple *mark*, we gain the origin of the names of the letters of the alphabeta. These names have remained less corrupted in Greek than in Hebrew; and there we have Be-ta, *a mark for B*, Ze-ta, E-ta, The-ta, Io-ta, all compounded of Tu, *a mark*. The L in some of the names, and the M in others, may be the Hebrew prepositions; and thus De-l-ta, is *D for a mark*, La-mb-da, is *L by a mark*. Ga-m-ta, *G by a mark*, was afterwards corrupted into Gimel, *a camel*.

In addition to the letters of the alphabet, we have in these inscriptions several symbols. Seven times we have a cross the symbol of Christianity. Four times we have two short strokes, thus, =, representing the sacred word Jehovah. Twice we have a three-sided character, which in one place, and probably in both, means the nation's oppressors. In two, the writers have put unknown characters for their own names. In one, No. 25, there is a stop at the end.

Style of Writing.

There are no stops to divide the sentences, nor even spaces between the words. These helps to the reader were not invented

till a later age. Nor does a word always end at the end of a line; sometimes one letter of a word will be found in a lower line. We note, however, a slight tendency to the use of final letters, of a shape different from those used in the middle of a word. Thus the כ and נ, when at the end of the word, are sometimes lengthened downwards. We also have a final ך, a wavy line drawn downwards from the foregoing letter. But the same forms for the צ or for the מ are used whether at the end of a word or elsewhere.

Thus more than half of our letters are of the square character as printed, and these may safely be pronounced to be older than the Maccabee coins, as several of our inscriptions declare themselves to be of the time of the Maccabee rebellion, and older. These inscriptions have thus an important bearing on the question of the characters in which the Hebrew Scriptures were written in the time of Ezra and Nehemiah. We must wait for the discovery of earlier inscriptions before we can learn what characters were used by Isaiah, Jeremiah, and Ezekiel.

Penmanship.

Every work of man's hand may be made with more or with less attention to neatness and elegance; and the style and taste thus shown is of no little help in fixing the relative age of such works. The few inscriptions which we have here offer but a small field for such a study; but even here we can divide the writings into three groups—the rude, the plain, and the ornamental. We will begin with the last, as being most easily pointed out.

In No. 16*b*, and 59*a*, we have the four letters of the word שלהם united into one character. The ם is strictly rectangular; and though the last letter in the word, it is drawn downwards and backwards so that the reader comes upon it first. The ה is simply a loop which joins the other two letters. The whole clearly shows an aim at elegance.

In No. 85, and No. 82, we have the same loop for ה at the bottom of the letter ד. As No. 85 is of Christian times, we gain

a date for this aim at regularity and ornamental writing. No. 27 has the letters ה and ר both made very neatly, and it is of the same late date. No. 75 is another example of careful writing, indeed of doubly careful writing, for while the lines, as usual, are horizontal, the letters are so placed that the Gnostic word he-he-he-he can be read downwards. No. 11 has a rectangular character drawn backwards, which I read as an unformed ם. No. 15 has the ם large, and strictly rectangular.

In the book trade of Alexandria, as we learn from Eusebius (Eccl. Hist. vi. 23), two kinds of writers were employed. When an author was not skilled in the use of the pen he employed a Quick-writer to write down his words; but when his book was to be published it was handed over to a Book-writer, who wrote it out neatly, and with regularity, as we see in the Greek MSS. of the fourth and fifth centuries. The inscriptions quoted above show us how the book-writers of Hebrew in Alexandria at that time formed their letters, and indeed how they ornamented the MSS. In the Greek MS. of the Bible, known as the Alexandrian MS. in the British Museum, the capital letter which marks the beginning of a sentence is not always the first letter in the word. So here, when the word שלם begins the sentence, the ם, not the ש, is the capital letter.

No. 65 is of a very fanciful character. The first line begins with the word שלם, of which the ם, the capital, is drawn down so as to be read a second time as the first letter in the word מקק, with which the second line begins. The inscription ends in the same way. The last letter of the word הלחה, in the first line, is also the last letter of the word לאה in the second line. No. 138 has the same fanciful arrangement. The same two words in the first line each lend the last letter to help the second line. The only difference is, that here the last letter in the first line falls down into the middle of the second line. In No. 13, the second line has a capital letter of its own, and that not the first letter. It is ם in the word קם, and it is joined to the first word in the first line. The sandstone rock in the valley of Mocatteb is not the material on which fanciful and ornamental peculiarities of penmanship would be first

tried; and we may be sure that all that we have been describing was borrowed from the book-writers of Alexandria. In particular, the flourish of the letters in No. 138 must have been copied from a MS.

The custom of writing horizontally what was to be also read vertically, as described above in No. 75, is still to be seen in some copies of the Hebrew Scriptures. In them the words are so carefully arranged, that by reading vertically you can read the name of the scribe and the date of his writing.

These Sinaitic inscriptions teach us that the Jews in Egypt rightly understood the commandment in Exod. xx. 4, 5, and did not take it as forbidding representations of men and animals, when not meant to be worshipped. There are many figures on these rocks. No. 85 says, "Thus tread down lying Christianity;" and it is surrounded by a number of figures, which Mr. Grey does not describe, which probably by their action explain the word "Thus." No. 82, in the same way, begins with the word "Thus," and is accompanied by a crowd of men and animals, which are to be "gathered in," as the inscription prays. No. 144 is in behalf of the pilgrim's "strong camel;" and beside it is a figure of the animal with his burden on his back. No. 167 is on behalf of "the camel's foal," and the figure of the animal is introduced into the middle of the sentence.

The aim after the ornamental is sometimes carried to an excess, and of this we have an example in No. 55*a*. Here we have a complex character of which the upper portion is the word עיר, and the י is lengthened downwards so as to join the middle letter in the word קוץ, while the head of the letter ק seems to form the ה with which the word הלה may end. In No. 86*b* the last letter in the word רק is made to serve as the head to an animal there drawn. In No. 117 the first word has the middle letter made rather tall, and its top ornamented with a cross, the mark of the writer's being a Christian.

In No. 154 we have an example of the writing being the worse for the writer's aim at regularity. The line on which the letters stand hides the bottom of each, and makes some of them doubtful.

This line has made it necessary to reject several of these inscriptions, as not to be read with any certainty.

Of the work of the quick-writer No. 152 is a good example. The letters flow in wavy curves, and are yet kept distinct. In some of Mr. Grey's inscriptions the letters are so much run together that I have not been able to disentangle them. In others it is not so difficult. Thus, in No. 2*c*, the word שלם is a single character; לם is a second, and ענג is a third. In No. 22 יר and אר are each a single character. In No. 27*c* קוץ is a single character, the same as that which is the lower half of the yet more complex character in No. 55*a*. In No. 26 the letters, though separate, have a marked slope. It is unnecessary to give more examples.

Of plain simple writing the inscriptions on the stone No. 91 are a good example. The letters are sufficiently clear and well made, with no pretence at ornament. This is most certainly of the time of the Maccabee revolt. No. 29 and No. 30, which I place a few years later, in the time of John Hyrcanus, are equally simple and clear.

Of the older handwriting, if we may judge from the form of the letters, No. 31 and No. 41 are good examples.

As writing became more common, and the art of penmanship more studied, the form of each letter was naturally changed slightly and imperceptibly, by what was at the time thought no change, but only an improvement. In this way, after a time, great changes have been brought about; and though our Sinaitic inscriptions certainly look very unlike the Hebrew of the MSS. which we have adopted for printed books, yet they show our present Hebrew letters in their earlier forms. These inscriptions perhaps range over ten centuries; but there is then an interval of five centuries more before we come to the MSS.

We have no Hebrew MSS. of the Bible older than A.D. 900. Hence we do not know when the irregular letters were reduced to their present uniformity and regularity. But the art of penmanship was much studied in Alexandria in the fourth, fifth, and sixth centuries; and the Jews of that city are likely to have followed the Greek scribes in their endeavour to make their writing regular.

It is much to be wished that they had not so often sacrificed distinctness to the aim at regularity. If they left to us the sloping ר of these inscriptions, it would not have become so like the ד, and so often mistaken for it. If they had left the ג lying down, it would not have become so like the ו and the נ. If they had kept the ה and the ת of these inscriptions, they would neither have been so like the ח. In the same way the ב would have been less like the כ, and the ם more distinct from the ס.

With a view to distinctness and the reader's convenience, I have had the article and the prepositions in these pages printed as separate words, and not as prefixes.

It is unnecessary to remark that writings which may at first have been badly chiselled into the rock, and then after two thousand years badly copied, may now be wrongly transcribed into Hebrew letters and wrongly translated into English.

A simple stroke has sometimes to be taken at pleasure for either the י, the ו, the ן, or the נ. If it has a fork at the top, it may be either the ו, the ן, or the ץ. If it is curved, it may be either כ or נ. If it is curved and joined to the back of another letter, it may be ר or נ. In the latest inscriptions there is no difference between ד and ר.

We often find the ע broken into two characters, which are very distinctly to be read as one. That this is done by no fault of Mr. Grey's is very clearly shown in No. 129. The lines are never broken into words, and they thus have to be divided at pleasure. But notwithstanding these sources of error, it will be found that in every case the doubt is confined within very narrow limits. Here and there a wrong word may be produced; but it may be safely said that in no case is there any doubt about the general meaning of an inscription.

Egyptian hieroglyphics were seldom correctly copied before we had gained the power of reading them; and now it is to be hoped that future travellers will both add to the number of these inscriptions, and remove some of the doubts about those which we already have. But whenever they do so, I venture to foretell that they will bring home a strong testimony to the accuracy and

care with which Mr. Grey made his copies; and my wish is that, while making his inscriptions useful towards a knowledge of the Hebrew nation and its literature, I may gain for Mr. Grey the credit that he deserves, and that this volume may be, to use the words of the writer of No. 145, "a memorial to be tied about the neck," זכרון ענדה ל נר.

After these remarks I proceed to transcribe and to translate such of the inscriptions as can be read most safely, and to add a few words on the peculiarities of each. I am obliged to omit those that are cut upon a strong line, as such a line robs many letters of their distinctness. This the writer may have drawn upon the rock with a view to make his letters range in due order; but the workman with his iron pen and leaden hammer should by no means have chiselled it into the rock. They are here left in the order in which Mr. Grey published them. He probably placed those first which he thought that he had copied most correctly. I have also used Mr. Grey's numbers, adding the letters (*a*), (*b*), and (*c*), when there are several inscriptions on the same piece of rock; and adding the letter P for his word "perfect," and F for his word "fragment."

HEBREW INSCRIPTIONS

FROM THE

VALLEYS BETWEEN EGYPT AND MOUNT SINAI,

TRANSLATED AND EXPLAINED.

No. 1.

ל דכרן עבג דכרן רע זר :
דקן ניר דקא עם רק יהו :
רוח הד שלם
רע :

For a memorial for Abeg, a memorial for his foreign companion. Keep alive the broken lamp of the people who are rejected, O Jehovah. Refresh the smitten, heal the hurt.

In the first line, the letters עב are joined into one character, as are the רן, and the זר. The ר at the end of the line is a wavy stroke drawn downwards, as in No. 22, and often elsewhere. In the second line, the רק are joined, and the three letters שלם in the third line. A simple stroke stands for ז, ו, י, and נ alike.

The word דכרן is Chaldee for זכרון. The name עבג is not known. It may perhaps be the same as אבג, which we have in אבגתא and בגתא of Esther i. 10, the names of two Persian noblemen in the court of Xerxes I. At any time after the reign of Cyrus, a Jew may have taken a Persian name.

The foreign companion was probably Abeg's concubine, to whom custom did not give the title of wife, as marriage with a foreigner was forbidden by the law of Deut. vii. 3, a law which had been enforced by Ezra and Nehemiah. It is true that the words here have not a feminine termination. But in these inscriptions unnecessary letters are usually dropt. In Proverbs v., love

for זרה, *a foreign woman,* is blamed. In Jerem. iii. 20, and Hos. iii. 1, the man living with a concubine is called רע, *a friend, or companion;* here the woman is so called.

For the word, ניר, *a lamp,* see 1 Kings xi. 36, where Jehovah promises to Solomon that there shall always be a lamp for David in Jerusalem. Hence "a broken lamp" is a natural figure for a ruined kingdom. The word דקא, *broken,* has the Chaldee final letter, which is common in these inscriptions. The דקן is not Hebrew. If it is the Chaldee for the Hebrew זקן, *to grow old,* it may mean *allow to grow old.* I render it, by conjecture, "keep alive." The second line ends with the letter ה between two plain strokes. This word is better written in No. 2*c* and No. 10. It is met with so often in these inscriptions that there can be no doubt about its meaning. I render it Jehovah, and write it יהו. This agrees with the Greek historians, who tell us that the sacred name was pronounced IAΩ.

In the third line, הך is for הכה, *smitten,* the participle of נכה. It refers to Jerusalem, which Ezekiel, in xxxiii. 21, describes as הכתה, when destroyed by Nebuchadnezzar.

This inscription is of some century after the return from captivity. It may very possibly be earlier than the Maccabee revolt.

No. 2*a*.

שלם קרצם
עם רק ירו :

A peace-offering for the broken pieces of the rejected people, O Jehovah.

In a rude inscription we do not look for the full plural termination of קרצים; the feeble letters are here often dropt. The last word is written, not with ה of the Syriac form, as in No. 1, but with ר. I suppose that the writer meant this for the Hebrew ה, but left his letter unfinished on purpose, under the same feelings as led the Jews, at a late time, not to utter the sacred name, nor to write it in Greek letters. But the word, both in this form and as

in No. 1, is met with here too often to leave us in any doubt about its meaning.

No. 2*b*.

שלם ה ענהא :
חנק * יהו :

*A peace-offering for her that is afflicted. Strangle *, O Jehovah.*

In ענהא we have the Hebrew ענה, *afflicted,* made feminine by adding the Chaldee termination to it. Jerusalem is often spoken of in the prophets as an afflicted woman, as in Isaiah li. 21, and liv. 11.

I do not know which of the nation's enemies is meant by the unknown character in the last line; possibly the Greco-Syrians under Antiochus Epiphanes, not the Romans under Vespasian, whom they did not hope to conquer. It was common with the Jews in their oppressed state to speak of the oppressors thus guardedly.

No. 2*c*.

שלם לם רצא :
ענג הגה יהו :

A peace-offering for the crushed people. Make happy her that is sighing, O Jehovah.

The word לם is for the Hebrew לאם, or לאום. In No. 6 it is spelt לום. In the Bible it usually means a foreign people, but in Isaiah li. 4 it is the people of Israel. The word רצא has the Chaldee termination. It may either be a part of רצץ, *to crush,* or of רצא, *to accept.* We shall meet with it in both senses. Here I prefer the first, as the division of the inscription into two lines may show where the sentences are divided.

The verb ענג, *to make happy,* has been chosen for alliteration with the word which follows. Its three letters are united into one.

No. 3.

זכרן יר רהק :
חן צק :
שלם דק רש ירו :

A memorial for the city that hath been emptied. Pity the oppressed. A peace-offering for the crushed and poor one, O Jehovah. Or perhaps, *A small poor peace-offering, O Jehovah.*

This is not wholly satisfactory.

The first word is Hebrew, not Chaldee, as in the foregoing. The word יר is doubtful, both in its reading and in its meaning. It may be נר for ניר, *a lamp;* but I prefer to consider it as the same as עיר, *a city.* Again, רש is doubtful, and דק badly written. The verb רוק, *to empty,* would naturally drop the feeble letter, and be written רק; but here we have an unnecessary ה between the two consonants. This is frequent in these inscriptions. It seems to have been used to soften the roughness of the Hebrew language.

No. 4.

דכרן : ה צח עיר
צד רע : רח יר השר
רק ירו :

A memorial. The lamentation for the city, which has been laid waste, in misery. Refresh the city which hath been left, rejected, O Jehovah.

The word צח is for צוחה, *a cry or lament;* רח is for רוח, *to make to breathe;* השר is the Hiphil of שאר, *to remain.* As in every case all unnecessary letters are dropt, so the word עיר of the first line is shortened into יר in the second. (*See* No. 3.)

The "remainder of the city" might belong to the destruction by Nebuchadnezzar or that by the Romans; and as two out of the four inscriptions which use those words, are of Christian times, we may rather suppose that this also is of the later date.

No. 6.

שלם לום הרש ערר עיר דק :
לילי :

A peace-offering for the nation which is made poor, made bare, the crushed city. By night.

Here the usual word לאם is spelt לום, as in No. 55*a* and No. 59*a*. הרש may be the Hiphil of רוש, *to be poor*. The double ר in ערר is a doubly long wavy line. (*See* No. 22.)

We may suppose that the writer cut this inscription after dark, when the air was cool.

No. 10.

שלם ה קצא : שם נח יהו :

A peace-offering for her that is cut short; give rest, O Jehovah.

In 2 Kings x. 32 we have the same expression used. When the northern kingdom of Israel was lessened by the armies of Syria, "Jehovah began to cut Israel short." The word קצא has the Chaldee feminine termination.

The word נח is for the Hebrew נוח. It is usually a verb, *to give rest*, and so used in No. 4 and No. 178; but it is used as a noun in Esther ix. 16, and 2 Chron. vi. 41.

No. 11.

שלם
ענו ה חמק
ה נקא קחץ :

A peace-offering for the afflicted, who is made to wander about, who is guiltless, cut short.

We have the word חמק in No. 74; and judging from the way in which the מ in No. 16*b*, though the last letter in the word, is

drawn back to be the first, I venture to read this imperfect character here as a מ.

In Jerem. xxxi. 22, the Jews and Israelites who did not return home when Cyrus gave them leave to do so, are said to be "wandering about," and this word is there used.

The cross at the head of this inscription may be the Egyptian character for "life," but it was more probably meant for the symbol of Christianity. The writer would not have used a pagan symbol. He was a Christian Jew.

He does not contradict the Jewish opinion, that the nation's misfortunes were a punishment for guilt; he probably means that the nation was "guiltless" towards its Roman masters. This may have been written in the second century, when the cross had already become a symbol of Christianity, and while there were yet Jews professing that religion.

No. 13.

שלם ערר דקק הלה :
קם רהק בל ינוע ירו :

A peace-offering for her that is made bare, broken to pieces, cast off. Raise up the broken lest she die, O Jehovah.

Or the first line might read as דק קהלה, as if "the assembly" were naked, broken to pieces. But the above is to be preferred. In Micah iv. 7 we have the verb הלא, *to cast off, to remove far off;* or our word may be the adverb הלאה, *beyond.* In רהק the middle letter is not wanted. The Hebrew word is רק, ריק, or רוק; but here the cases are frequent in which the letter ה is inserted. The word ינוע is remarkable; for in these inscriptions the feeble letters are usually dropt. If we divide the words differently, and read בלי נוע, we equally have to note the unusual presence of the feeble letter. The ם in the second line is, for ornamental reasons, joined to the ש in the line above. This may be compared to the ornamental ם in No. 16*b*.

The artistic taste shown on any ancient monument is often good evidence of its date; and the neat shape of the letter מ gives to

this inscription a late date, at least not before the rise of Christianity.

No. 14.

שלם : עז קם עקד רק ירו :

A peace-offering. Strengthen, raise up her that is bound, rejected, O Jehovah.

The second word עז may be taken as the imperative of עזז, *to strengthen.* The word עקד is Chaldee; it is also used in Gen. xxii. 9.

No. 15.

שלם ה קץ :
שלם קרץ :

A peace-offering for her that is cut short; a peace-offering for her that has been torn to pieces.

We have the first prayer in No. 10, and the last word in No. 99*a*. In the first line the writer seems to have omitted the letter ל in the first word by mistake, and then to have added the second line to correct the first, unless, perhaps, the side of the ם lengthened upwards may be the ל. In No. 16*c* a mistake has been corrected in the same way. In both lines the ץ is unformed, and looks like the two letters שק. But the meaning of the whole justifies our reading. This fault of breaking the ץ into two characters is very common. The ר in קרץ hangs down below the foregoing letter.

No. 16*a*.

שלם ה קץ :

A peace-offering for her that has been cut short.

This is the same as in No. 15, but in neither of them have we the Chaldee feminine termination which we have in No. 10.

No. 16*b*:

*כרן קהץ :
צעק דקא :
שלהם :

A memorial for her that is awakened. She that is broken in pieces crieth aloud. A peace-offering.

The first letter in דכרן, *a memorial,* is wanting; the stone had been broken. From the same cause the first letter in the second line is doubtful. The word קהץ may be from קצץ, *cut short;* or it may mean *awakened,* as in No. 91. I prefer the latter because of the next clause.

The ם in the third line is enlarged ornamentally, and drawn backwards, as in No. 59; the ה is a loop between the last two letters.

The word דקא, *broken in pieces,* may point to Daniel vii. 7, where the fourth beast, the Greco-Syrian monarchy, is said to devour and *break in pieces* its oppressed subjects. We shall see that the writer of No. 27*a* had also been reading the Book of Daniel.

Like No. 91, this would seem to belong to a time when the nation had been roused to resist its Greco-Syrian oppressors.

No. 16*c*.

דכרן רד רח רק נדם דק :
לך יר
יהר :

A memorial for her that is trampled on, ground down, cast out, destroyed, broken to pieces. The city hath passed away.

There is not much that is doubtful in this remarkable inscription, except in the second clause, which, however, is very clearly written. The writer's evident love of alliteration helps us, though it may have cramped him. The first two letters in דכרן are

joined, or rather transposed. The ד in רד, and the same in נדם are badly formed.

From רחם, *a hand-mill,* Gesenius gets רחה, *to grind,* which may give us our word רח, *ground down.* Or we may read it as the verb *Refresh,* at the beginning of a new sentence, *Refresh her that is cast out.* In נדם we have the Niphal of the verb דמה, *to destroy.* This is an unusual case of an inscription keeping the feeble inflection.

In No. 3, and several times elsewhere, I have taken יר to mean עיר, *the city.* The writer here, being dissatisfied with that way of spelling the word, has written it a second time as יהר. This goes far to confirm our conjecture, as neither way of spelling the word is quite right. In Hosea xiii. 3, and Eccl. i. 4, the verb הלך is used absolutely, as here, for *passing away, ceasing to be.*

Our inscription would suit either the time of Antiochus Epiphanes, or when the city was more completely destroyed by the Romans.

No. 17*a*.

שלם קהצא : חן בזה :

A peace-offering for her that is cut short, favour the despised one.

The letter צ is here broken into two pieces. This is often the case, and shows that it is not the fault of the copy.

No. 17*b*.

שלם עי : זעק יי : רן ה קץ :

A peace-offering for the ruined heap. Jerusalem calls aloud. Make her that is cut short to rejoice.

Here the second word is doubtful, because its last letter is joined to the following word. But our reading is supported by No. 18.

The two strokes, which I write as ", and read as meaning

Jerusalem, occur too often in these inscriptions to leave us in doubt about the meaning. It was only natural for the pilgrims to save the trouble of cutting so long a word on stone, and one which is used by so many. If our word יר is allowed to mean *city*, then יר may be the two first letters of ירושלם, *the city of Jerusalem* But the meaning of the two strokes is more certain than this explanation.

No. 18.

שלם עי דהא : עזר רן ה קץ :

A peace-offering for the sick ruin; give help; make her that is cut short to rejoice.

The last letter in the line is doubtful. The ר in עזר is drawn downwards, as a waving stroke at the bottom of the foregoing letter, as in No. 1, No. 43, No. 142*a*, and twice in No. 22. Such flourishes in the letters show that they were drawn upon the stone first with a brush rapidly, and afterwards cut laboriously with an iron style and a mallet. For the word עזר, see No. 27*c*.

This inscription and the last suit very well with the time of the Maccabee revolt, a time of hope, but when the city had been reduced to a heap of ruins.

No. 19.

שלם אש זק :

This is followed by a Christian cross.

A peace-offering for one purified by fire; or *of the fire of purification.*

There is here no word of enmity to Christianity, as in No. 85; and it may have been written by a Christian Jew in the second century, as were probably No. 11, and No. 111, and others.

No. 21.

שלם ה פרק :

A peace-offering for her that has broken free.

This may be safely read by the help of No. 24, where the first two letters are better formed. The ה is upside down. The פ is the same as ב in No. 17 ; and so throughout these inscriptions. There is only one character for the two letters.

The verb פרק, *to break in pieces*, is in later times used for *breaking the yoke* or *making free*. The change may be explained by Gen. xxvii. 40, פרקת עלו, *thou shalt break his yoke*. The later meaning is seen in Lam. v. 8, which may be of the time of Antiochus Epiphanes, "there is none that doth *deliver* us;" and in Psalm cxxxvi. 24, "he hath *rescued* us from our oppressors." This Psalm may have been written when the nation had gained its independence under the Maccabees; and to that time I should give this inscription, and No. 24.

No. 22.

שלם : חן רצק עי עה :
כן עיר אר על עוק :
להו
סוס :

A peace-offering. Favour the crushed ruined heap of ruins. Establish the city that was cursed, unjustly treated, pressed down. The horses are weary.

The צ is divided, and might be read as שק; but this would not help the difficulty. We have a ק unexplained. The word רצק is not Hebrew, but we must understand it as the softened form of רצץ. We have the same in No. 130; and in No. 121 we have קצק softened into קצץ.

The second line ends with a doubtful word.

In No. 55*a*, עה is a substantive, the same as עי. In Ezek. xxi. 27, עוה is a substantive; but in Isaiah xxiv. 1, it is

a verb. Here I take it as a participle. I take אר as the same as ארר, *cursed,* and על, as עול, perhaps *unjustly treated.*

In the third and fourth lines we have two forms of the letter ו which circumstance throws a doubt on the first of them. The word סום, as a collective noun, may have a plural verb.

The writer may have had several beasts with him, to carry himself, his tent, and perhaps his servants. He probably means that the horse was tired of standing in an inconvenient place, while the writer, sitting on his back, was chiselling his inscription on a lofty piece of rock.

The word "establish" would seem to say that no struggle for freedom was now being made. This seems to belong to the time when the Maccabees had gained independence.

No. 23.

זכרן זה נק
יי. עם רקא קש :

This is a memorial for guiltless Jerusalem, the people cast out like stubble or *chaff.*

The last two letters in the well-known first word are united. It is rare to meet with a pronoun as we do here. As in No. 11, the nation is called *guiltless.* In Nos. 13 and 14 I have rendered רק as *crushed* and *rejected.* In Jerem. xiii. 24, the people are to be scattered as "chaff before the wind." The same word is here used.

No. 24.

שלם פראק :
ארך דק ירו :

A peace-offering for her that has broken free; lengthen the small, O Jehovah.

The first word in the second line is doubtful; but it is more clear in Dr. Lepsius's copy. We have the word in No. 25, and No. 26.

See No. 21 for the word פרק. This inscription and that may be of the time of the successful revolt of the Maccabees, which began B.C. 166.

No. 25.

ארך קהן רוש עדה אר :
רהן ל ה ההה רע זכר חמד :
רם ה חוץ ענה ה דעה
: =

Lengthen the wretched piece cut off of the congregation that is cursed. Show favour to the he-he-he-he, injured, remembered, desired. Raise up the outside; answer the Knowledge, O Jehovah.

We might render the last clause *Knowledge* or *Gnosticism is afflicted,* but the parellelism with the foregoing clause rather justifies the above. It probably means "Give answer to the enigmatical Gnostic prayer."

The last word in the first line has an א of the form of the printed letter; it ends, however, with a wavy ר drawn downwards, as in No. 22. The second line begins with ר, of the printed form. The word זכר also has the same ר, although in the other inscriptions that letter is not so formed. The ל is of a Greek form.

The sign for Jehovah is followed by a bar for a stop, as also, perhaps, is the word חמד. These perhaps are the only places where a stop is used.

The congregation is the nation, or perhaps the governing body in Jerusalem, of which only a wretched portion now remains. In Esther x. 3, the preposition ל follows the verb רצה, as here, but with a different force. Of the five letters which follow, the first is of a rather different form from the others; hence I take it for the article, and leave the other four to form a Gnostic enigmatic word, *he-he-hè-he.* The word חוץ, *the outside,* may mean the wanderers at a distance. The last word, Knowledge, again tells us that this is by a Gnostic Jew, who is proud of his γνωσις, *knowledge,* or *science,* which the Apostle Paul speaks contemptuously of, in

1 Tim. vi. 20—"the antitheses or oppositions of science, falsely so called."

The "Pistis-sophia," a Gnostic treatise of the third or fourth century, written by an Egyptian Christian, tells us that the name of God was written *ααα ωωω*, the name of Jesus *ιιι*. This seems to be explained as *φφφ*, perhaps for *Filius*. The Holy Ghost was *ψψψ*, perhaps for *πνευμα*. The Trinity was *αααα, αααα, αἀαα*. From such whimsical reasoning as this, I venture to conjecture that our four letters ההחה mean היכל, *the temple* of Jerusalem, which may well be called "injured, remembered, desired;" as the inscription was written after the destruction of the city by Titus in A.D. 71.

This would seem to be among the most modern of our inscriptions. It has both the א and the ר of the form used in the MSS., and it throws important light on the progress of the writing towards our present letters.

No. 26.

ארך חן רצא

Lengthen, show favour, accept.

The first word here is the same as in No. 25; but its last letter here has the final form ך, which is not usual.

No. 27*a*.

על עלע : חן רהקחא עי אר :
ע עדה ל**א חורה :

For the rib. Favour the anointing oil of the ruin that has been cursed. For the congregation a white [*garment, of holiness*].

The letters here are peculiar, but mostly very distinct. In the first line על is one character. The ה and the ר are ornamentally made. In the second line there is an unfortunate flaw, and the ו is doubtful. The ע at the beginning of the second line may be for the preposition על, as elsewhere.

If our pilgrim had been reading Daniel vii. 5, he may perhaps have considered the unfortunate Judea as one of the three ribs which the bear had devoured. The holy anointing oil of Exodus xxx. 25, literally the "*compound* compounded after the art of the apothecary," which might not be used except for anointing the priests, may here be taken to mean the priesthood. The flaw in the second line we may fill up by conjecture, and I read לבושא *a garment*, giving to the word its Chaldee form. We may support this conjecture by supposing that our pilgrim had been further reading Daniel vii. 9, where a "white garment" is mentioned as worn by the Ancient of days.

No. 27*b*.

שלם ה לה קץ :

A peace-offering for her that is weary, cut short.

The word לה may be for לאה. The letters are remarkably well made. Or we may read הלה as one word, *cast off*, as in No. 13.

No. 27*c*.

שלם קון דר
עי עהא : עזר יר :

A peace-offering for her that is shortened in her generation, the ruined heap of ruins. Help the city.

See No. 22 for the words "ruined heap of ruins;" and see also No. 18, where we have "a sick ruin."

The three letters עזר, of exactly the same form, end the first line in No. 1, but we divide them there into two words. For יר, see No. 16*c*, &c.

No. 28.

זכרן קהצא
שלם דלק = :

A memorial for her that is cut short. Heal the persecution, O Jehovah.

The words at the beginning of each line are joined ornamentally.

I understand שם as a mistake for שלם, unless perhaps the ל is to be borrowed from the group of letters above. The ל in דלק is of a Greek form, as in No. 13 and No. 25. The two strokes = I take to mean Jehovah, as in No. 25. They end the inscription, and must be distinguished from the ", which mean Jerusalem.

The verb דלק, *to burn*, and *pursue hotly*, in Ps. vii. 13, and x. 2, means *to persecute*. The latter is a late Psalm, as is probably the former.

No. 29.

שלם כבר נעוא : רץ
ערי רדד יהו :

A peace-offering for the bold Confederation; accept my city that hath been trampled on, O Jehovah.

In the first line we may read נעוא, *bold*, like נוען of Isaiah xxxiii. 19, from עזז, *to be strong*.

I understand כבר to be the same as חבר, *a confederation*, or *republic*, the word used by John Hyrcanus on his coins. He governed Judea as an independent sovereign from B.C. 135 to B.C. 106, as chief priest for the Confederation of the Jews. See Madden's "Jewish Coinage." Our inscription may be of that time.

No. 30.

שלם כבר יי :

A peace-offering for the Confederation of Jerusalem.

This is a fragment; the final stroke may perhaps be meant for a stop. We have a stop at the end of No. 25.

This confirms our word Confederation in No. 29, because its simplicity forbids our giving to כבר its other meaning of *already, now at length*.

Our two inscriptions must be of about B.C. 130.

No. 31.

שלם ה מלק נכר :
כן עץ :

A peace-offering for her that is nipped off, made strange. Establish the counsel.

The ר at the end of the first line hangs down below the foregoing letter.

The word מלק is known only in Leviticus i. 15, and v. 8. for *nipping* off the head of a bird, and may well be used figuratively for the fallen nation. We have the "counsel" spoken of in No. 48*b*. This I venture to consider as one of the oldest in the collection. The letters מ, ה, and ק are peculiar. It may have been written when Judea was under the mild government of the Persians, perhaps about the time of Nehemiah. The complaint is but slight that the city or country has been "made strange." Jeremiah, in xix. 4, makes the same complaint against foreign customs. The prayer "Establish the counsel" is explained in No. 48*b*, as being the *counsel* or proposal to rebuild the wall of Jerusalem, unless we take it as the *timber* which Nehemiah had from the king's forest for the purpose. *See* Nehem. ii. 8. The word bears either meaning. The inscription shows satisfaction with the state of affairs at home.

No. 32.

שלם מן רזן ע ער רק :

A peace-offering, a lean portion, for the crushed city.

The word מן is for מנה; רזן is allied to רזון, *leanness*. I take ער for *city*, as in No. 133 and elsewhere; and *y* for the preposition על, as in No. 76 and elsewhere.

The writer, remembering the more literal meaning of the word "peace-offering," that of an animal or portion of food for the priest, calls his inscription "the lean portion of a peace-offering." In Levit. vii. 33, this word מנה, *a portion*, is used for the priest's share of the animal brought to the altar.

No. 34.

שלם ררד קע שכו :

A peace-offering for her that is trampled on. Inscribe His name.

For רדד, as in No. 29, we here have ררך, which I consider a mistake. The known word קעקע, *a mark* (*see* No. 91*a*), is supposed to come from קוע, *to make a mark*. Here we have it in the imperative mood.

No. 36*a*.

שלם כסו : דרק ה רשע לב :

A peace-offering for His throne. Shoot at the wicked of heart.

The complex character which I venture to unravel and read as כסו, need not be considered doubtful. In Exod. xvii. 16, the nation is called "the hand upon the throne of Jah"; and thus Jerusalem may be styled Jehovah's throne, and be here meant. To understand דרק as meant for דרך, *to shoot*, is allowable. The ל is of the Greek form, and the inscription one of the more modern.

No. 36*b*.

שלם : רן בחן לק :

A peace-offering. Make the watch-tower which has been smitten to rejoice.

This is not satisfactory. The letter ק had been badly cut, and it joins the upper line. Hence, I conjecture that the two last letters have been cut again, and very clearly. We may take לק for the Chaldee לקה, *bruised*, or from the Hebrew לקק, *to be licked up*, as blood.

No. 37.

שלם עי עי קיר נק : של
ה יי על : רן לום :

A peace-offering for the utter ruins of the guiltless city; prosper the injured Jerusalem; make the people to rejoice.

The last word in the first line is finished in the second line.

The three letters between the ר and the ם in the second line are each a simple stroke; yet the words are scarcely doubtful.

No. 38.

עם דב קשה דש רץ שדו
הק ירו :

The people is sacrificed, ensnared, trodden down, crushed, blighted, O Jehovah.

The word שדוהק is divided between the two lines. I take it for שדף, *blighted,* on the supposition that its last letter has been made to face the wrong way, and is to be read as ף.

No. 40.

שן חדר
שק יי קר רוק :

Change the girding of sackcloth for Jerusalem, the rejected city.

The second letter in שק is doubtful, but the word may be read by the help of No. 157, where it is clearly written. The verb חדר in Chaldee is *to surround.* We have nearly the same words also in No. 49. For קיר we have קר, as in No. 56.

No. 41.

שלם ה לם פרה
מ עם רע :
שע רק יהו :

A peace-offering for the nation which has broken free from a wicked people. Help the rejected, O Jehovah.

See No. 21 and 24 for the word פרק. In Lam. v. 8, it is

followed by the preposition מ, as here. This is badly written, or rather of an early date; the צ is reversed, but no part is doubtful.

I take שע as the imperative of ישע, *to save*, a verb known to have existed from its remaining forms.

This is probably of the time of the Maccabees. We have the מ of the early form, as in No. 31. The letters פר are united, as in No. 44.

No. 43.

שלם
ערס ה נאר
חק דק :

A peace-offering for the bed devoted to destruction, the scanty allotment.

The ר at the end of the second line is a wavy line drawn downwards. The Hebrew ערש, *a bed*, is in Chaldee ערס.

This figure of speech is used by Isaiah in Ch. xxviii. 20, to describe the nation's crippled state when overrun by the Assyrians:—

"For the bed is too short for a man to stretch himself, and the covering too narrow to wrap himself."

In 1 Kings xxii. 35 חיק is *the hollow* or *bosom* of the chariot; so here חק may mean the *hollow* of the bed, while ערס is the frame. But I have left the usual rendering of the word, as above.

No. 44.

שלם קהצא ברחא :

A peace-offering for her that is cut short, that has been made to flee away.

The first and the second א are not of the same form. But they are both clear, and thus we see that both forms were in use at the same time.

No. 45.

שלם יר עק
יי עם רק ירו :

A peace-offering for the afflicted city Jerusalem, the rejected people, O Jehovah.

As in No. 3, and elsewhere, I take יר as *city* for עיר. The עק would, by Amos ii. 13, mean *pressed down* as by a weight; in Chaldee it is *afflicted.* See No. 110 for the same word. But see No. 104, where we have the word זק, *purified,* which may possibly be the true reading here.

The word יר is clearly *city* here and in No. 76; and whether it be considered an original word, or a corruption of עיר, in either case it may furnish an etymology for Jerusalem. We may consider ירושלם as יר שלם, *the city of Salem.*

No. 46.

שלם : חן שק עק ה לק יהו :

A peace-offering; favour the one humbled, pressed down, that was licked up, O Jehovah.

Of the various meanings which can be given to שק, it is best to take the Chaldee שוק, *humbled,* and to consider it a participle, grouped with those which follow it, for alliteration sake. The first letter in עק is here plain, and it confirms our reading in No. 45. In 1 Kings xxi. 19, and xxii. 38, the verb לקק is used for dogs *licking up* the blood of one slain.

No. 47.

שלם עק דק רוק רחק :

A peace-offering for her that is pressed down, broken, cast out, removed far away.

The middle letter in the last word is of an unusual form; but in

Ezek. xi. 15, 16, רחק is used for *removed far away* from Jerusalem. This word may possibly here point to the Captivity in Babylon; when, after the Return, a large part of the nation remained scattered. The other words we have in No. 16*c* or No. 46.

No. 48*a*.

שלם עם ה לו עיר רד : חן רץ :

A peace-offering for the people which is not, for the city which is trampled on; favour, accept.

The two characters in the second line I understand as an attempt to make the word עיר more plain.

The word לו is for the more usual לא, *not*.

This is on the same piece of rock with the following, and is of the same style as to the form and size of the letters. But being above the following one, it is older than that, and thus older than No. 31, both which we give to the time of Nehemiah. This, therefore, may be of the time of the Captivitv. when the Jews were not a people.

No. 48*b*.

שלם ה עצה אשהא ירו :

A peace-offering for the counsel relating to the wall, O Jehovah.

The letter צ having been badly formed at first, a second letter has been cut over it to remove doubt.

The word עצה may be either *wood* or *counsel*. We have it in No. 31.

The word אשהא I take as the Chaldee אשה, *a wall*, derived from the Hebrew verb שית, *to set up*, or *set fast*. It may refer to the wall of Jerusalem, and possibly our inscription may be of the time of Nehemiah, who rebuilt the wall. The use of this particular

word, instead of the more usual word חומה, *a wall*; may even be explained by the history of the times. When Nehemiah had leave to build the חומה, or *wall*, for the protection of the inhabitants against robbery, there was great jealousy against him, as if he were wishing to fortify the city. Hence this more modest word may have been chosen. We have the Hebrew verb שית used in Isaiah xxvi. 1, written on the return from Captivity, B.C. 537: "Our city is strong, salvation *setteth up* walls and ramparts"; that is, salvation makes walls unnecessary.

No. 49.

דכרן נקה
צק חדר
שקק ערר
דק : ניב ה נה
קץ ירו :

A memorial for her that is guiltless, oppressed, girded with sackcloth, made bare, broken to pieces. Cultivate the pasture which is cut short, O Jehovah.

In No. 11 Jerusalem is called "guiltless." In Ezekiel xxi. 14, the sword of Nebuchadnezzar is said to be *besetting* the nation, where our word חדר is used. The word שקק must be taken, not as the noun שק, *sackcloth*, but as a verb, *to put in a sack*, the root of the noun; and the two verbs *girded, put in a sack*, may be translated *girded with sackcloth*. See No. 40 and 157, where we have the two words חדר and שק. This inscription may refer to the Roman armies encompassing Judea. In the prophets, Judea is often called נוה, *a couching place* for flocks, as here; and in Jerem. iv. 3, and Hos. x. 12, the word ניר, *to cultivate* the soil, is used figuratively, as here. Compare the last character in this word with זר, in No. 1 and 18, and with יר in No. 22.

No. 51.

שלם : שוע ה לם
אזל עק : ירו
שן :

A peace-offering. The failing, crushed people crieth out; O Jehovah, change.

The last word in the first line is very doubtful. It is badly copied. We have nearly the same strokes in No. 58. But here it is best to take them as לם. For the other words the same characters are used for ו, ע, and ז; and again, in the last two words, י, ו, and ן are each a plain stroke. Yet I think that there is very little doubt about any word, except לם. For עק, *crushed*, we might perhaps read זק, *purified* as by suffering.

No. 53.

שלם עדך :

A peace-offering for thy congregation.

Here the last letter is doubtful.

In No. 25 we have עדה, *congregation*, meaning the nation.

No. 54.

שלם עיר הגה :
אבה צדק עם : ח
ל ה ראם :

A peace-offering for the city of sighing. The righteous people are willing. Slay the buffalo.

The second letter in the second line I have ventured to think reversed, and I have written not ק, but ב. I took exactly the same liberty in No. 38. The last letter in צדק is badly formed.

The last letter in the second line I take as belonging to a letter at the beginning of the third line.

See the word הגה, *sighing*, in No. 2*c*. "The righteous people are willing," seems to be an answer to Isaiah i. 19, where the same verb is used; "If ye be willing and obedient, ye shall eat the good of the land." The Buffalo, called in the A. V. the Unicorn, is often used as figurative of Egypt in passages written after the return from captivity. But, in later days, though the Jews blamed the Egyptians for not having helped them against the Babylonians, they felt no hatred against them; and these pilgrims to Sinai were living comfortably on the banks of the Nile. Hence I venture to think that the Greco-Syrians are here meant, perhaps by placing the letters in a wrong order, and writing ראם for ארם, *Syria*. This may have been done to conceal the meaning. See No. 81 for a prayer against ארם, *Syria*; and see No. 113 for another case of probable concealment of the writer's meaning.

No. 55*a*.

שלם
עה רקא
לום הלה עיר קוץ
עם דק יי :

A peace-offering for the crushed ruin, the nation cast off, the city cut short, the broken people of Jerusalem.

I suppose that עה, the participle *ruined*, in No. 22, is here used for the substantive עי, *a ruin*. The second line ends with a complex character, which I venture to unravel by the help of other inscriptions. Thus No. 138 tells me to complete the word הלה, of which only the first two letters are clear. From No. 27*c*, and No. 97, I learn that the lower portion of this complex group is the word קוץ; and lastly, the upper portion of the lengthened ו stands like י between ע and ר, thus making the word עיר.

No. 55*b*.

דכרן להן עה רקע
עם רק :

A memorial therefore for the crushed ruin, the rejected people.

The writer evidently quotes the last inscription which is on the same piece of rock. The Chaldee "therefore" seems to say so. The last word in the first line, for the Chaldee feminine, has not א, but instead of it *y*. See No. 59*b*, and No. 60*d*, for the same peculiarity. The second line explains the first, namely, that the ruin means the people.

No. 56.

שלם ה קץ עיר לוך : קר לוק זא ירו :

A peace-offering for the piece cut off, of the city which has passed away; this is a town licked up, O Jehovah.

We have here the א, the ר, and the final ך, all of the form of the printed letters; and we may thus suppose that it is one of the more modern inscriptions. I take לוך, like הלך, in No. 91*e*, to mean *gone to nought;* and זא to be the same as זה, for which elsewhere we have the Chaldee דה.

No. 58.

שלם רדם ה נלה
עיר עק :

Prosper her that is fast asleep, that is made an end of, the oppressed city.

The first line ends with a compound character formed of ל (see No. 74), and an incomplete ה. The straight stroke I therefore take as נ. The word נלה is found with this meaning in Isaiah xxxiii. 1. But see No. 51 for a compound character not unlike this. Hence it is very doubtful.

No. 59*a*.

שלם : שלהם רן יר דק יהו :

A peace-offering. Prosper, make to rejoice the crushed city, O Jehovah.

The word שלהם must be taken as a verb. It is fancifully written. The ה is a loop between the ל and the ם; and the ם is brought down and turned backwards, as is No. 16*b*. The letter ה distinguishes the verb from the substantive. We must take שלהם for the participle שלום, *be thou prospering.*

No. 59*b*.

שלם עק דקע :

A peace offering for her that is pressed down, crushed.

The writer seems to have used the letter ע for the Chaldee feminine termination. We have the same peculiarity, yet more clearly, in No. 60*d*, and No. 55*b*.

No. 60*d*.

שלם עקע :

A peace-offering for her that is crushed.

See No. 59*b*, for an explanation of the last letter. These inscriptions tell us that the ע and the א were often very much alike in sound.

No. 61.

שלם עם רקא ה ענה ירו
עיר דהיח נזקא זר מק :

A peace-offering for the rejected people, that is afflicted, O Jehovah; the city cast out, injured, scattered, despised.

In Jerem. li. 34, we have the word דיח, *cast out,* applied to

Jerusalem when conquered by Nebuchadnezzar. Perhaps it might be rendered *spunged out,* as it is usually applied to washing. Here the word has an unnecessary ה. The ז in this inscription is of an unusual form, but its force is proved by the two words in which it is found. The word נזק is Chaldee and late Hebrew. It is met with in Daniel and Esther.

No. 62.

שלם עם דק חדל קדר מק דש ירו :

A peace-offering for the people crushed, rejected, mourning, despised, trodden down, O Jehovah.

The first and the last letters of חדל are unusual. In Isaiah liii. 3, this word is applied to Zerubbabel, the servant of Jehovah, who had been *rejected* of men. The words מק and דש are both badly written; but under each the ק and the ש are again written more clearly, in order to remove the difficulty. A similar case of double writing is seen in No. 16*c*. The ש here, as in No. 138, approaches our printed letter.

We must suppose that in this case the labourer who with the tent-pin and hammer cut into the rock the letters that had been painted there, cut them badly; and hence they were painted a second time underneath, and then cut again.

No. 63.

שלא מדש ל אר :

Prosper her that is crushed to the ground.

For שלם we have the less usual word שלה, but with the final vowel changed, according to Chaldee custom. The word מדש is in Isaiah xxi. 10, as *crushed,* in the A. V. *threshed.* The last letter in the word ארצ, *ground,* is omitted. This was not done in

carelessness, for in No. 103 we have the word also spelt with only two letters. As in Chaldee, the last letter was so far softened that the word was written ארע, we can understand how it was sometimes omitted altogether.

No. 64.

שלם קא עקא :

A peace-offering for her that hath been vomited out, oppressed.

Lev. xviii. 28, threatens the Israelites with being *vomited out* by the land, as the nations had before been vomited out. This would less suit a time after the destruction of Jerusalem by the Romans, when the unhappy Jew had no country to pray for.

No. 65.

שלם עיר עק רץ הלהה
מקקה לאה :

A peace-offering for the city pressed down, crushed, cast off, mocked, weary.

This is a fragment with some doubt about the last letters in each line, and it must be read by the help of other inscriptions, particularly No. 138. The מ in the first line is to be read a second time as the first letter in the second line; and the last letter in the second line is perhaps to be read also in the first line. Thus we gain the word חלהה, which we have in No. 13, though there without the last letter. That the loop at the end of ל is the letter ה we learn from No. 139*b*, and No. 82. We have the word מקק in No. 83*c*.

Our inscription written in this fanciful manner is of a late date, when the Alexandrian penmen were studying ornamental writing.

No. 67.

שלם קהצא
ו נרז קע : חן רץ :

A peace-offering for her that is cut short, and made lean, alienated. Show favour, accept.

The sloping stroke at the beginning of the second line is ו, *and;* it is our one example of the employment of the copulative. We may take קע as from יקע, *to be removed,* or from נקע, *alienated.*

No. 69.

: מעד רקא
: דהץ סוס

Slipping off, being thrown off; the horse is rearing.

The word רקא, *emptied,* may well mean that the saddle is *emptied,* or rather likely to become so. The word דוץ, *to leap up,* we have in Job xli. 22 (14).

The writer was writing on the rock while sitting on his horse, in order to place his inscription at a height; and he found it difficult to do so.

No. 70.

שלם עק זק :
רוח אני יהו :

A peace-offering for her that is pressed down, purified. Refresh me, O Jehovah.

The word זק may be taken from זקק, *to purify.* Here אני is used for the objective *me;* in the Bible it is always the nominative.

Compare No. 82, where we seem to have זקזק.

No. 71*a*.

שלם עי דהו *
חלל ודד :

A peace-offering for the heap of ruins, fainting [*under*] *, *profaned, trodden down.*

The word דהו may be for דוה, *sick;* but there is an unknown character joined to the last letter, which makes the word doubtful. The unknown character may have had a concealed meaning; in No. 2*b*, the same character means the nation's oppressors.

No. 71*b*.

שלם עם עק יי
דהא יהו :

A peace-offering for the people pressed down, the sick Jerusalem, O Jehovah.

The Hebrew verb דוה, *to be sick*, will justify our word דהא, with its Chaldee feminine termination. Or it may come from נדה, *to cast forth*, a word used in Isaiah lxvi. 5.

No. 72.

שלם עם נקא קב רק קצץ :
אבן רץ :

A peace-offering for the people guiltless, blasphemed, rejected, destroyed. A stone to be desired.

The ב in אבן is not of the same form as that in the first line; the second line is added by another hand. "A stone to be desired" may be compared to "the stone which the builders rejected" of Psalm cxviii. 22.

No. 74.

ל זכרן ה חמק
א עי עלל ק
צץ רוק יהו :

For a memorial for her that is wandering, the ruined heap that hath been gleaned, destroyed, rejected, O Jehovah.

This is a very scholar-like inscription. The ו is carefully distinguished from the י by the stroke sloping.

In Jerem. xxxi. 22, we have the word חמק, *to wander about*, used for those Jews who did not return to Judea when allowed to do so by the Persians. (See No. 11 for this word.)

In Jerem. vi. 9, we have עולל, *gleaned*, for the ruined state of the nation. We have not often in these inscriptions a word with its full number of feeble letters as here. The words with which the lines end are in each case divided, and continued in the next line.

No. 9 in Grey's collection seems to be another copy of this inscription.

No. 75.

שלם ה רז יר
רדה עוהק
ה עי ה רדם
יהו :

A peace-offering for the famine of the city, which is trampled on, oppressed, the ruined heap, which is asleep, O Jehovah.

This is a very carefully written inscription, but the Gnostic writer's chief care was so to range his letters, that when read from top to bottom, we should find the word he-he-he-he, which we have in No. 25, and have there endeavoured to explain. In the first line the two letters between ר and ר are doubtful, but the language very much limits our choice. The rest is pretty clear. The ו in

the second line is a sloping stroke as often. The pair of letters ר ד are alike in the second and third lines.

Like No. 25, this may be of the second or third century of our era.

No. 76.

ע זכרן יר זק
א ה לם לקוק
נרכם ירא :
ע

For a memorial of the purified city, the people licked up, bound, put in fear.

The word רכם, *to bind,* is in Exod. xxviii. 28, and xxxix. 21.

The single letter below the whole I do not understand. The same letter at the beginning is for the preposition על, as in No. 32.

No. 78.

שלם עד : ירקא דר :

A peace-offering for the congregation, the payment of a vow.

The verb ירק is *to spit;* it seems to be used here like our word *to liquidate* a debt. The ר hangs down behind the ', but is to be read as if on the other side. The word דר is Chaldee.

No. 80*a*.

דד שלם עם רקא : חן רץ כאי עירה :

O Beloved, a peace-offering for the people cast out; favour, accept the poor of the City.

We do not in the Bible find God so addressed as "O Beloved," but see No. 122. In רקא we have the Chaldee final א, while in כאי we have that letter of another form. In No. 44 we have, in

the same way, the two forms for that letter. In the last word we have a final vowel more than is wanted.

This prayer for the poor of the city reminds us of the custom of sending up alms to Jerusalem, which we read of in the Acts of the Apostles.

No. 80*b*.

: ? שלם

A peace-offering for ?.

This one word is followed by a complex character which I do not understand. It probably represents the writer's own name, as in No. 96*b*.

No. 80*c*.

דכרן נהא : שלם לומה :
ה דאת חרץ :

A memorial of lamentation. A peace-offering for the people; the Decree is determined.

This badly written inscription has only one doubtful letter, the letter ת. The writer has added an unnecessary letter to the word לום; but perhaps he meant to continue his writing on that line. I take דאת for the Hebrew דת, or the Chaldee דתא. From the word חרץ, I venture to think that our pilgrim is referring to Daniel ix. 27, "that which has been determined shall be poured out upon the desolator." He is satisfied that the destruction of the Roman power is at hand.

No. 81.

זכרן ה ענה יי :
זבח ירו ארם :

A memorial for the afflicted Jerusalem. Slaughter, O Jehovah, Syria.

This carefully cut inscription is Hebrew, not Chaldee, as we see

by the first word. It leads us to understand that the form of the א here is Hebrew, as we have seen that the other form of that letter is Chaldee.

This was probably written soon after the revolt of Judas the Maccabee against the Greco-Svrians. B.C. 166.

No. 82.

: דה קבץ : רן זקוק :

Thus gather in; make her that hath been thoroughly purified to rejoice.

This is a fragment. The first character has the ה in the form of a loop at the bottom of the ד. The word may be for זה.

In Jerem. xxiii. 3, we have the word קבץ in "I will gather up the remnant of my flock," for bringing home the dispersed Israelites at the close of the Captivity, B.C. 538. This was written on some occasion of rejoicing; perhaps on the Maccabee victory over the Greco-Syrians. See No. 76 for the word *purified.*

This inscription was surrounded by numerous figures of men and animals, representing the crowds that were to be gathered in. The picture explains the word "thus."

No. 83*a*.

: דכרן עם דקא : חן רץ :

A memorial for the crushed people. Show favour, accept.

These letters stand upon a line which hides the bottom stroke of each, and thus removes the distinction between ד, כ, and נ. There are several inscriptions in Mr. Grey's collection which are made illegible by such a line. The next line I do not understand.

No. 83*b*.

שלם חלוף עם
מקק ה ד ** :

A peace-offering for the wound of the people, mocked **.

In Job xx. 24, חלף is *to strike, to wound,* though it more often means *to change*. The word מקק here confirms the doubtful readings in No. 65 and No. 138.

No. 84.

דכרן : חן רצ
עיר דק ירו :
עדי קראא
חלש :

A memorial. Show favour, accept the crushed city, O Jehovah. The renowned ornament is cut off.

All the letters in the first line are joined together. The ל in the fourth line faces the wrong way. In Ezek. vii. 20, עדי, *ornament,* is used for the costly temple-service; and no doubt that is here meant. In No. 145*c* we have the word קרא, *renowned;* here it has a final א in addition.

This may have been written when Antiochus Epiphanes, B.C. 167, stopt the daily sacrifices in the Temple.

No. 85.

דה דהם בד :

These words are followed by a cross representative of Christianity, as in No. 86*b*. *Thus tread down lying Christianity.* At the beginning of the line is the complex character, with which No. 82 begins.

The word דהם I read as דהש; the two letters are often inter-

changed. Buxtorf, in his Lexicon to the Talmud, has the word דים as *bruised.* The word "thus" may perhaps have been explained by the action of the figures around, which Mr. Grey mentions, but does not describe. In No. 156 we render בד as *lonely,* which is also its meaning in Hebrew; but here the cross of the hated Christianity points to its other meaning.

No. 86*a*.

שלם ה קש קוע :
חן עה לוג : ירו שנה :

A peace-offering for the stubble that hath been put away. Favour the despised ruin; O Jehovah, change.

In No. 23 the unhappy nation is compared to stubble. In Ezek. xxiii. 22, we have the word נקעה, *alienated, turned away,* which explains our word קוע. The word לוג is Chaldee, softened from the Hebrew לעג, *to despise.* But perhaps the word is not לוג, but לו, *not,* meaning that is *destroyed;* and the character which I have taken as ג in the second line, may be the middle letter of the word קוש in the first line. See No. 36*a* for a ו so written. But yet more probable is it that this character, joined on as it is to another, is to do duty in both lines, as ו in the first line, and as ג in the second. We have examples to support this conjecture in No. 65, No. 138, and No. 172. No. 51 ends with the same prayer to Jehovah, in the word "change."

No. 86*b*.

שלם ה לם ר
ק נקא ל שר
ל לק :

This is followed by a cross for Christianity.

A peace-offering for the rejected people, guiltless, on behalf of what remains, on behalf of the society of Christianity.

The word רק, *rejected,* is divided, and the latter letter, at the

beginning of the second line, has been made useful as an animal's head. The next word might be read רקא, but seeing what it follows, נקא is more probable. In No. 72 we have the same word "guiltless," which is here to be understood not as denying the justice of God's punishment, but the justice of the Roman government. The word לק may be explained by להקה, *a company*, in 1. Sam. xix. 20.

Our inscription may have been written by a Jewish Christian in the second century.

No. 87.

זר שלם חל : רב קן
ה חמק : קם דרן
: ירו

A vow of a profane [or *unworthy*] *peace-offering. Increase her that is cut short, her that is wandering, raise up the generations, O Jehovah.*

The word זר is Chaldee for a *vow*.

The word חמק, *wandering*, we had in No. 11 and No. 74. The last two letters in דרן are joined in an unusual manner, which makes the word doubtful. It has the Chaldee plural termination. The writer was under a vow to make this pilgrimage, and the inscription is a proof that he had performed his vow.

No. 88.

שלם דו : רנרן עם רק :

A sickly peace-offering; make the rejected people to rejoice triumphantly.

From רנן, *to sing*, we have the duplicate form רנרן, *to rejoice thoroughly*. Such an expression belongs to a time of triumph. See No. 91*e*.

Two lines from No. 89 :—

שלם
עם רק יי כל צר :

Mr. Grey's note upon this is "Uncertain." The rest of the inscription may have been badly copied.

A peace-offering for the broken people of Jerusalem, wholly afflicted.

No. 90.

זכרן : חן קץ
שלוא ירו :
B Φ

A memorial. Favour her that is cut short, failing, O Jehovah.

This is badly written. The צ is divided, as is often the case. In Hebrew שלו is *quiet,* in Chaldee *failing.*

The Greek letters tell us that it is of a late time. They may represent the writer's name.

No. 91*a*.

דכרן ה חמקא ענד ה גר יהו :
הדא קאקע רנא יהו :

A memorial for her that is wandering, tied about the neck, O Jehovah. This is a print-mark of rejoicing, O Jehovah.

We have the word חמק in No. 87 and No. 126. The ר in גר is a wavy line drawn downwards as in No. 22, &c.

The word קעקע, for *a print-mark,* or incision, is used in Levit. xix. 28. It is a suitable word for an inscription cut in the rock. The first word in the second line, whether read as הדא or הכא, is in either case the Chaldee *this.*

The thought of a memorial being "tied about the neck" is borrowed in the very words from Prov. vi. 21. That the

inscription on the rock should be called such a *memorial* is not a more violent figure of speech than that used in Exod. xiii. 9, where the unleavened bread eaten at the feast is said to be for "a sign to thee upon thy hand, and for a *memorial* between thine eyes." The inscription probably belongs to the time of the Maccabee success against the Greco-Syrians.

No. 91*b*.

ע שלם יר נקא קהץ : הלבש יהו :

For a peace-offering for the guiltless city, that is awakened. Clothe it, O Jehovah.

The first letter I take as representing the preposition על. The word קהץ I have usually rendered *cut short;* here I venture to take it, קוץ, *awakened,* which suits better with the word which follows, and with the next inscription, which is from the same piece of rock. Hebrew writing is full of words thus chosen playfully. If the nation has been awakened by the Maccabees from its sleep, it may be said to need clothing. The Hiphil form of the verb is unusual in these inscriptions.

No. 91*c*.

ע שלם ה נח צקא ה נם נקץ * * :

For a peace-offering for the rest of one who is disturbed, the sleeping one who is awakened, * *

The writer has made the one letter ע serve for the beginning of this line and of the last, No. 91*b*. The translation here is less satisfactory, because the end of the line is broken. But the one confirms the other. We have here נקץ, the Niphal of קוץ, as above we had the Hiphil form of a verb. The writer was evidently a man of exactness.

No. 91*d*.

ל דכרן ל קצא עי דהא : עזר ל הדר קץ :

For a memorial, for her that is cut short, the sick heap of ruins. Help thou to beautify the piece that has been cut short.

Here again we have thoughts which belong to a time of hope.

No. 91*e*.

ע שלם שענה ל שוח עע ער הלך : עי רנרן :

For a peace-offering, for support unto the humbled Jerusalem, the city that had passed away; the heap of ruins sings triumphantly.

Though the letters here are very much entangled, there is very little doubt about them. In שוח the ו hangs below the ש. In ער, *city*, the ר, as usual, hangs below. The עע I understand to mean Jerusalem, instead of the " of the other inscriptions.

The division of the words may in some places be doubtful. We have הלך, *passed away*, used absolutely in Eccl. i. 4, and Jerem. xxii. 10. We have the word רנרן, *to sing triumphantly*, in No. 88. The doubled form of the verb marks strong feeling. The above five inscriptions in No. 91 seem to be the work of one hand; and the purpose of the writing shows that they are so. Each confirms the translation of the others, and they, no doubt, belong to the time of the Maccabee rebellion. They may be the peace-offerings and memorial offerings of five friends who made the pilgrimage in company, and who allowed one of the party, a better writer than the rest, to imprint upon the rock these words for himself and his four companions.

The two letters עע, which seem to mean Jesusalem, may represent the עי עה, *ruined ruin* of No. 22, or perhaps עי עי, *a ruin of ruins*. As the Jews of Egypt gave to these words the softer sound of Ai Ai, they may be originals of the ", which more often mean Jerusalem, as in No. 17. The inscriptions with the word or letters " may be more modern than these.

No. 91*f*.

שלם לוג מוג : רם ה
לן עול ירו :

A peace-offering for her that is mocked, faint. Raise up therefore her that is defiled, O Jehovah.

There is much here that is doubtful. Though on the same piece of rock with the former, it is not by the same hand. I render the second word as if it were לעג, supposing the ע to be softened, as in the case of the Chaldee לגג, *to mock*. I take הלן as the Chaldee, *therefore*, like the להן with the same meaning in No. 55*b*. It seems to refer to the foregoing inscription, as of course it is the later of the two. The word עול we had in No. 74, though more correctly spelt with a second ל. In Job xvi. 15, it is rendered *defiled*. The city at the time of the Maccabee rebellion may well be said to have been *defiled*.

No. 91*g*.

שלם ל עי אנק נבקע :

Prosper the ruined heap that groans, having been broken up.

No. 91*h*.

שלם חוצא סלע יר בז יהו :
קרח רן : רח נערך :

A peace-offering for the outside of the rock, the plundered city, O Jehovah.

The bald one rejoices.. Refresh her that has been set in order.

For the word יר, see ער in No. 91*a*. In each case the ר has been drawn down behind the letter instead of being in front of it. The word קן I can only understand by supposing that the first letter has been reversed, as is sometimes the case. I read it as

בז, *plundered,* a word which we have in No. 100. Remark that ׳ is a long stroke, and ו a short stroke, in יהו.

We have seen that the upper inscriptions on this piece of rock may be supposed to be of the hopeful time of the Maccabee struggle; and we may conjecture that this belongs to the time when for twenty years the castle of Jerusalem, here called Sela, *the rock,* was able to resist the attacks of the city. The city is here called "the outside of Sela," and it seems to have been "set in order," or reduced to regular government, first by Judas, and then by Simon.

This explanation of our inscription is supported by Psalms lx. and cviii., written when the Maccabees were not masters of the castle of Jerusalem, which was held against them by the nobles of Judah, whom they reproachfully called Edomites. Psalm lx. asks,—

Who will bring me into the besieged city? who will lead me into Edom?

meaning, as I suppose, into the castle. Psalm cviii. says,—

Who will bring me into the city of Mibzar?

Mibzar is another name for Sela, or Petra, *the rock,* and it supports our conjecture that "the outside of the rock" may be Jerusalem, when the city was not master of the castle.

No. 94.

שלם יר דקא
קהל : קהם רק :

A peace-offering for the crushed city of the congregation. Raise up the rejected one.

After the return from Captivity the congregation of Israel, meaning the true Jews as opposed to the strangers living among them, was named קהל. (*See* Ezra and Nehemiah, and the Lexicon to the Talmud.) Before the Captivity it was named עדה. (*See* Exod., Lev., and Numb.)

No. 95*a*.

זכרן עא ארי כל דם יהו :

A memorial for the ruined heap of the lion [*city*], *which is wholly blood, O Jehovah.*

The first word would be quite illegible without the help of the other inscriptions; the rest is pretty clear. In the second and third words one א is joined to the other.

Jerusalem is called in Isaiah xxix. 1, ארי אל, the *lion of God*; and here it bears the same name.

No. 95*b*.

שלם קד עה אר עא שור ה קר דח : קום
עק דק : שום יר דד
יהו :

A humble peace-offering for the ruin that has been cursed, the ruin of the wall of the city that is cast away. Raise up her that is afflicted, broken. Preserve the beloved city, O Jehovah.

The three letters grouped in one character, here read as שור, *wall*, are seen in No. 117, but there they are better formed.

This inscription, which is on the same stone as the last, plays upon the words there used, and calls the city, not the "ruins of the lion," but the "ruins cursed."

No. 95*c*.

ארך ה ** :
שלם :

Lengthen the ** *. A peace-offering.*

No. 96*a*.

ל דכרן עע
** עה לם

*For a memorial for Jerusalem, * * a heap of ruins, the people * *.*

Here we have the same two letters for Jerusalem as in No. 91*e*.

No. 96*b*.

דכרן ? ברח ק
א רע זר :

A memorial for ?, driven away, vomited forth, and his foreign companion.

We have the word ברח in No. 44, and קא in No. 64. The writer puts an unknown character for his own name. In No. 1 we have the same letters, רע זר, for his *foreign companion*, or wife.

No. 97.

שלם ה קצא
קוץ ירו :

A peace-offering for the end cut off, O Jehovah.

We have the same group of letters, which I read as קוץ, in No. 27*c*, and in No. 55.

No. 98.

דכרון ל רהקא :
חן צק
עיאקלן רד ירו :

A memorial for her that is rejected. Favour the oppressed, the vile heap of ruins, that is trampled on, O Jehovah.

The ל in the first line is doubtful; but we have that letter better

formed in the same position in No. 91*d*. In עיא we have a final letter more than usual. The ד in רד is badly formed.

The word קלן is Chaldee for the Hebrew קל.

No. 99

ה קרץ :
זכרן ה שקן
אזלן זק
ירו :

The piece torn off. A memorial for those that are humbled, failing, purified, O Jehovah.

Here the letters שק are joined as if they were one character, צ, whereas the צ is more often broken into the two. The word שוק, *humbled,* is Chaldee. That and the next word have the Chaldee plural form. The ז in אזל has the form of ע.

This seems to be a prayer, not for Jerusalem or Judea, but for those at a distance.

No. 99*b*.

שלם ירׄ : רצא
ה חמק ירו :

A peace-offering for the city. Accept her that is made to wander, O Jehovah.

In ירׄ we have ר of the form used in No. 27. It is of a late date. The word חמק we have had in No. 91*a*, and elsewhere.

No. 100.

שלם : ארהך בז חק :

A peace-offering. Lengthen her that is appointed as a prey.

The letters are pretty clear, except that the ך is like a ק. The meaning of the last two words is rather doubtful.

No. 102.

שלם ה קצא :
שם נח ירו :

A peace-offering for her that is cut short; give rest, O Jehovah.

This is the same as No. 10, except in the characters for the word Jehovah.

No. 103.

שלם מדש ל אר :

A peace-offering for her that is trodden to the ground.

This is the same as No. 63, and with the last word spelt in the same defective way.

No. 104.

שלם לום ה ישר
עיר זק :

A peace-offering for the righteous people of the city that has been purified [*like silver*].

Purified by its sufferings, not purified after the defilement of the Gentiles.

No. 105.

ארך יר דקא
אמא זנח :

Lengthen the broken city, the cast-off nation.

The letters are badly formed, but the reading of each word is scarcely doubtful. It may be of an early date.

The use of the word ארך, *to lengthen*, in these inscriptions, may be explained by Eccl. vii. 15, and viii. 12, where it is used

absolutely, and means *Lengthen the life.* Thus our inscription means *Lengthen the life of the broken city.* As the Book of Ecclesiastes was written about B.C. 220, we naturally find it in agreement with these inscriptions.

No. 106*a*.

דכרן אמל : נעלו : רן עם רק :

A feeble memorial; they are defiled; make the rejected people to rejoice.

The words נעלו and רן may be doubtful. The other letters are perfectly plain, though in a loose running hand. The little sloping stroke after the ל is ו. The word נעלו may be the Niphal of עלל, *to defile.*

The letters are of an early form. This might belong to the time of the Maccabee success.

No. 106*b*.

שלם לום זב דק קד נכרי יהו :

A peace-offering for a people that melts away, is broken, bowed down, made alien, O Jehovah.

In לום the ל is small, the ם hangs down below the ו. The י in נכרי joins the י in יהו. But I think no word is doubtful. We have the word נכרי in No. 152.

No. 107.

זכרן זנב
צאן קץ :

Memorial for the tail of a sheep cut off.

Every letter is distinct in this interesting inscription, except the letters אן, which are joined together. The first word has its full number of letters, whereas it usually has only four letters.

The writer probably had in his mind the words of Amos iii. 12, in which the prophet compares the northern Israelites in their ruined state to the two legs and piece of an ear of a sheep, which had been left when a lion had devoured the rest. As it is Hebrew, not Chaldee, we may suppose that our writer was an educated man.

No. 109.

שלם : שם נח : חן ער עי שח :

A peace-offering. Give rest, favour the city that is a ruin, bowed down.

Some of these letters are very doubtful.

No. 110.

שלם יר עק
נחם רק ירו :

A peace-offering for the oppressed city, pity her that is rejected, O Jehovah.

No. 111.

דכרון עם :

This is followed by a Christian cross like that in No. 86.

A memorial for the people.

As there is no word of enmity to the cross, we may suppose that this was by a Jewish Christian, and if so, before the separation between Jews and Christians in the third century.

No. 112.

שלם ה קצא לום ה נועל ר :

A peace-offering for her that is cut short, the injured people, O Jehovah.

The final letter probably represents the word Jehovah. Our

word נועל may be from the verb עול, which we have in Isaiah xxvi. 10, and Psalm lxxi. 4.

No. 113.

מ זכרן : חן רצא : חרם עשירן :

A part of a memorial. Show favour, be gracious. Utterly destroy the rich men.

This inscription has several peculiarities. It begins with the preposition מ, as does No. 178, instead of the more usual ל. This word I understand to mean *a part of*. The ן in זכרן is Hebrew, while רצא is Chaldee, as is the plural termination of the last word.

I conjecture that the name of the enemies who are devoted to destruction has been purposely spelt wrong; beginning with ע instead of א, thus concealing the writer's meaning. The enemies meant are probably the Greco-Syrians under Antiochus Epiphanes, who are called אשור in Numbers xxiv. 22 and 24. In Isaiah liii. 9, we seem to have עשיר, *rich man*, in the same cautious way, written, as I conjecture, for אשור, *Assyrian*. Speaking of Zerubbabel, who had looked forward to dying in Babylon, the writer says, "By the transgression of my people violence came upon him; and he prepared his grave with the wicked men, and with the rich man among his dead men." The wicked men are the Babylonians; the rich man is the Assyrian tyrant whose monarchy had been before overthrown, and who is described in Isaiah xiv. 4–20, as lying in hell among his dead men, and waiting to receive the Babylonian king.

The two passages support one another, and lead us to think that in each עשיר is written for אשור, not carelessly, but for reasons of prudence.

Our inscription may have been written between 175 and 142 B.C., about the same time as No. 81, in which the enemy is called ארם, or Syria.

As the Jews living in Egypt had no opportunity of placing a real offering on the altar to Jehovah until Onias IV. built that at

Onion, B.C. 149, our inscription, which is called the "part of a memorial offering," could not have been written earlier.

No. 114*a*.

שלם רזז קרע קר רק ירו :

A lean peace-offering for the torn portion of the rejected city, O Jehovah.

The word רזז is not known; but it may be taken to be from רזה, *to grow lean.* I suppose קר to be written for קרת or קריה, *city,* as in No. 40.

This might have been written in the time of the Maccabees, when for twenty-three years a part of the city was held by the enemy.

No. 115.

שלם ה קן :

A peace-offering for her that is cut short.

No. 116.

שלם ה דל רק דדי רקק :

A peace-offering for her that is poor, cast out, beloved, spit upon.

The first line of No. 117.

שור עי רז דוד חהק יהו :

The wall of the famished beloved heap of ruins is the bosom of Jehovah.

The only doubtful letter in this interesting inscription is the ו in the first word. It is made doubtful by being lengthened upwards so as to give to it the form of a cross, and thus indirectly to show the writer's Christianity.

No. 119.

שלם עם רק לך עם דח צ
קץ :

A peace-offering for the people rejected and passed away, the people driven away, cut short.

The letter צ at the end of the first line seems not wanted. Possibly the first letter in the word was omitted, and then the omission supplied in the second line.

No. 120.

שלם לום ה לו ום לך מק :

A peace-offering for a people that is not, a nation passed away, despised.

The words לו and ום are doubtful. The first we have in No. 48*a* and No. 149*a*; the second may be for אמה, *a nation*, which we have in No. 123*b*. The letter ו is here often used for א.

No. 121.

ל ה זכרן ** ן ה קצק ערר
זקק ארה עיור : חן רצ :

*For the memorial. * * her that is cut short, made bare, purified, gathered, awakened. Favour, accept.*

After the word "memorial" we have a space. The word קצק is for קצץ, with the harshness of the last letter softened. The word זקק, *to purify*, is used in a moral sense in Malachi iii. 1. The word עיור is doubtful.

No. 122.

דד שלם עם רקא : חן רץ
דח נד זרה :

O Beloved, a peace-offering for the cast-out people; show favour, accept the cast away, wandering, scattered.

In No. 80*a*, also, God is so addressed as O Beloved. The first letter in the last word is doubtful.

No. 123*a*.

דכרן נהז :

A memorial of one who has fled away.

The writer so styles himself. He had fled from the oppression of his country's conquerors.

No. 123*b*.

שלם אמה זל : עזר :

A peace-offering for the despised nation. Give help.

In Lam. i. 8, we have the word זול, *to despise;* but the first letter in the word is doubtful. We have the word אמא in No. 105, and ום for אם with the same meaning in No. 120.

No. 124.

זכרן יר זק :
רן ה לם ל קץ
ירו מורא :

A memorial for the city that hath been purified [*by sufferings*]. *Make the people to rejoice at last, O Jehovah, who art to be feared.*

The first word in the second line is doubtful, but our reading of it is made probable by No. 91*h*. In Isaiah viii. 12, 13, we have מורא as an object of reverence.

This interesting inscription, like No. 91*h*, probably belongs to the time of the Maccabee successes.

No. 125.

שלם תז רקא נגא :

A peace-offering for one that is cut down, crushed, sore wounded.

See No. 172 for our word תז. I venture to take נגא as the

same as נגע, *wounded.* The last letter is softened, as is not uncommon in Chaldee.

No. 126.

שלם חמוק :
כן הללה ירו :

A peace-offering for her that is wandering; establish her that is mad [with oppression], O Jehovah.

We had the word חמק in No. 91*a*, and elsewhere. For our word הללה see Eccl. vii. 7, "Oppression maketh the wise man mad." But perhaps the second ל is a mistake, and we should read הלה, *cast off,* as in No. 13.

This inscription may have been written in the time of Antiochus Epiphanes, fifty years after the Book of Ecclesiastes.

No. 127.

שן : שלם נקל נוקה נקי :

Do Thou change. A worthless peace-offering for her that is wholly guiltless.

We have the prayer for a change in No. 40 and No. 51. The last two words are only slightly different from those used towards Edom, in Jerem. xlix. 12, that it shall not be "wholly unpunished."

The writer shows his love for alliteration.

No. 128.

דכרן הצא עע ר
ץ זרא : רח יר ה שר
רק ירו :

A memorial for her that is driven forth, Jerusalem, which is rejected, scattered; refresh the city that remaineth rejected, O Jehovah.

These expressions might belong to the time of the Captivity, but the writing has no appearance of antiquity.

No. 129.

שלם לום ה רש = :
של יר יי
ה קץ :

A peace-offering for the poor nation, O Jehovah. Prosper the city of Jerusalem, that has been cut short.

For the two horizontal strokes meaning Jehovah, see No. 25 and No. 28. The ש in the word של is badly formed. I take that word as the imperative of שלה. The letter צ in the last line is separated into two parts by the ר in the second line. This inscription proves that in other inscriptions, it was not from a fault in Mr. Grey's copy that the letter was so divided.

No. 130.

דכרן לקה
רקק : חן ר
צק ערר
דק : נזר ה נהי
קץ ירו :

A memorial for the society which is spit upon. Favour her that is crushed, made bare, broken. Separate [*as a Nazarite*] *her who laments, being cut short, O Jehovah.*

In 1 Sam. xix. 20, we have להקה, *a company.* The word may perhaps be used for the society of Christians, as in No. 86*b*, or it may be a mistake for קהל, the usual word for the congregation of Israel. I suppose רצק to be for רצץ, with the last letter softened, as in No. 22 and No. 121. The fourth line ends with a doubtful letter.

No. 133.

שלם ה קוצא ער זק :

A peace-offering for her that is distressed, the purified city.

These letters are badly formed, and the middle letter of the first word is badly placed.

No. 134.

שלם : שם ה לש :

A peace-offering. Give the kneaded [*dough*].

The writer may mean that he has given the kneaded dough to the priest at Onion, and does not mean his inscription to be the whole of his peace-offering.

No. 135.

שלם : שלם רש
יר עקל :

A peace-offering. Prosper the poor of the city that hath been wronged.

See No. 59*a* for another example of שלם being repeated; but there a difference is made in the spelling between the noun and the verb.

No. 136.

שלם יר דקא : דן ריק :
קח חץ אש :

A peace-offering for the crushed city; contend for the broken one; take a fiery dart.

In the second line the first and the second ח are unlike; but they are both met with in these inscriptions.

No. 137.

שלם : שם נח : חן שח :

A peace-offering. Give rest, favour her that is bowed down.

I read this by the help of No. 109, which tells us that the character looking like ל is נ, that we have ח and ח joined, and that the final two strokes may again be ח.

No. 138.

שלם עיר עקש הלהה
מקקה לאה אר קשם :

A peace-offering for the perverse city, cast off, despised, weary, cursed, stubborn.

In this interesting inscription it will be seen that the second line makes use of the letter מ, which had already been used in the first line. In No. 65 this letter in the same way is to be read in both lines. Again we find another help in No. 65, where the letter ה, which ends the word לאה in the second line, is also used for the end of הלהה in the first line. The circular flourish at the end of the first line is the letter ה, as we see in No. 139*b*. We have here also the same fanciful writing. The ר in אר hangs down below the first letter in the word. The ש is of a different form from that usual in these inscriptions, and more like our printed letter. We have the same in No. 62; but here it is in a place which allows of no doubt.

The writer seems to be very much dissatisfied with what was going on in Jerusalem, which city was often torn to pieces by the angry passions of the parties who were struggling for power. This belongs to Christian times, as we judge from the ornamental writing, but to a time before the city was destroyed by the Romans.

No. 139*a*.

שלם לום ה אזלא חל ה לק
ד ירו : חן רצא קהא קיר נלל מק :

A peace-offering for the people which is failing, sick, which hath been gleaned, O Jehovah. Favour, accept the blindness of the city which is brought to an end, despised.

We had the word אזל in No. 99*a*, with the same doubt about the second letter. I take לקד to stand for לקט, *to glean;* in No. 152 the ט is a double ד . This word is used figuratively for *thoroughly plundered* in Isaiah xvii. 5.

In No. 114*a* we had קר, for *city*. Our word נלל may be from נלה, *to bring to an end*. קהא, *blindness*, is Chaldee.

No. 139*b*.

ל דכרן : חן צא עם רק : דשן דהה :

For a memorial. Favour her that is driven forth, the rejected people. The bone-ashes of her that has been unwell.

I consider צא as the same as הצא of No. 128. In the last word the circular flourish is the letter ה of the form met with in No. 27.

The last two words are used proverbially.

By Leviticus xv., when a woman had been דוה, *sick*, and had recovered, she was ordered to bring to the priest two young pigeons, one for a sin offering, and one for a burnt-offering. By Leviticus v. 11, 12, a person who was not rich enough to bring such a gift might bring a tenth part of an ephah of fine flour, of which the priest was to burn upon the altar a handful as *a memorial*. By Leviticus vi. 11, the priest was ordered, when the offering was ended, to put off his holy garments, and to carry forth the bone-ashes beyond the camp, as impure, but not as wholly so, for they were to be cast forth into a clean place. Thus of all that is offered to Jehovah these ashes are the least valuable; and yet in this humble way the writer describes his memorial inscription as the bone-ashes of a woman who has been sick.

(*See* No. 91*a*, where, with an equally violent figure of speech, the inscription is called a memorial to be tied about the neck.)

No. 139*c*.

זכרן חל : רצא ה נ י ה לב ריק ירו :

An unholy [*or unworthy*] *memorial. Accept the lamentation of a broken heart, O Jehovah.*

No. 140.

נעה דל עיר אן עעי :

The weak lowing of the city reduced to nought, to a heap of ruins.

The word אן is doubtful. I understand it as און, *vanity*, or *nothing*. We may suppose that עעי is a strengthened form of עי .

The lowing of cattle is here used for a cry of grief.

No. 141.

דכרון רדד נכור עק
ק עם רק נדם יר נק : שלם :

A memorial for one that is trampled on, made strange, pressed down, of the people cast out, destroyed, of the guiltless city. A peace-offering.

The first letter in the second line may be part of the last word in the first line.

We here meet with the word יר, *a city*, for the twentieth time; and if it needs any support it may receive it, not only from the word Jerusalem, as before remarked, but also from Jericho. The name of this town is usually written ירחו, and we may conjecture that it began to be written יריחו, *they scatter scent*, only when the plantation of palm-trees and balsam-trees was formed there. The fertility of Jericho, which allowed of this plantation, is, in 2 Kings ii., given to the reign of Jehoshaphat, as caused by Elisha's miracle; but it more probably was due to works of irrigation introduced by the Persians. The original name of Jericho, יר חו, may be translated *the hamlet city*.

The names also of the towns Jarmuth, Irpeel, and Jorkeam, all begin with this word יר.

No. 142*a*.

שלם ל דמה ל שר
ל דל דך :

A peace-offering for what is cut short, for what remains, for the crushed poor.

I do not understand the letter under the first line.

This inscription begins with a Christian cross, and may be by a Jewish Christian in the second century. The thought, for the poor of the city is what we read of in the Apostle Paul's Epistles.

In No. 91*g* we had in the same way the preposition ל after the word שלם. Here two forms of the ל are used, both remarkably clearly written.

No. 142*b*.

ע עיר דק :

For the crushed city.

I consider the ע as representing the preposition על, as also in No. 91*b*, and No. 156.

No. 143.

דכרן עיר דק
עא קר לק ירו :

A memorial for the crushed city, the ruins of the town licked up, O Jehovah.

In Ezek. xxi. 27, we have עוה, *a ruin;* our word עא may be a Chaldee form of it, or for the Hebrew עי, which we have in No. 74. We have קר, *a town,* in No. 114*a*. In No. 86*b* we read לק as *a company;* here we take it as the Chaldee לקה, *destroyed.*

No. 144.

דכרן מ גמל
עמין :

A memorial from the strong camel.

The word גמל, *camel,* is doubtful; the two strokes against the מ may represent the ג; but there was the figure of a beast of burden loaded before the last word. The word עמין is Chaldee for the Hebrew עצם.

No. 145*b*.

זכרן מ ער נקא :
ענדה ל גר :

A memorial from the guiltless city, to be tied about the neck.

The word גר is badly spelt, but this may be safely read by the help of No. 91*a*, where we have the same thought and words, of the memorial being "tied about the neck." We have here the preposition מ in an unusual place, as in No. 144.

No. 145*c*.

זכרן ער רתק
ה קרא :

Memorial for the enchained city, which is renouned.

The word רתק is well known, but perhaps of doubtful meaning.

No. 146*a*.

שלם עם מקא = :

A peace-offering for the people pining away, O Jehovah.

The two strokes which, when vertical, I have always read as a symbol for Jerusalem, are by modern writers used for Jehovah,

and they may be so understood here as in No. 25 and No. 28. The strokes for Jerusalem are vertical, these are horizontal.

No. 147.

דר דכרן מ נם בק : רום לקיק :

A vow, a memorial from her that is asleep, depopulated. Raise her that hath been licked up.

See the preposition מ in No. 145*b*, and the word לק in No. 46. This may mean it "has been slain," and had its blood licked up by dogs.

The two letters with which this inscription begins may mean that it is a Nazaritic vow, being a word formed from the Chaldee נדר, *to vow.*

No. 160 is a second copy of the same inscription.

No. 148*a*.

שלם דהל קדא רהק :
זב לם ל בוק :

A lean peace-offering for her that is bowed down, broken. The people melts away unto emptiness.

No. 148*b*.

שלם עה לום : רם צדד
עם רק :

A peace-offering for the ruin of the nation; raise her that is laid waste, the rejected people.

These characters are of very fanciful forms. The ע is on the top of the ה. The ו rises out of the ל, and has the little ם on its top. (*See* the little ם in No. 134.)

No. 149*a*.

שלם שק ה לו עיר רזוא רץ
ערץ :

A humble peace-offering for her that is not, the city famished, crushed, oppressed.

The ר in the last word is doubtful. (*See* No. 48*a* for the word לו.)

No. 149*b*.

שלם ה עא ה נר : שם נח
ירו :

A peace-offering for the heap of ruins which has been plowed up. Give rest, O Jehovah.

The two letters here taken as נר are joined into a group very like that in No. 70, which I read as רו.

These two inscriptions belong to a time after the destruction of the Temple by Titus.

No. 150.

ל דכרן עם דחקא
עאי ה מרק ירו :

For a memorial for the vexed people, the ruined heap which is rejected, O Jehovah.

The word מרק bears the meaning of *rejected, despised,* in Chaldee. The word עאי is for עי.

No. 152.

דכרן : חמל עיר : רן עם רק
א מבט קד נכרי יהו :

A memorial. Pity the city; make the people to rejoice, who are rejected, hoping, bowed down, made to be aliens, O Jehovah.

This, though written in a flowing running hand, is perfectly

legible. The unknown letter following the מב in the second line we may take for ט. It is like a double ד.

No. 153.

מ עם עץ : זכרן לוץ קאו :

From the oppressed people. A memorial of one mocked, vomited out.

The first letter is not wholly formed. The ל is of the Greek form, but it slopes the wrong way. The word קאו is perhaps a mistake for קוא. In Chaldee עצא is *to oppress.*

No. 154*a*.

שלם ה לם נקץ :

A peace-offering for the people that is awakened.

This last word might be read as the Niphal of קוץ, and mean *cut short;* but as all unnecessary letters are usually omitted, the above is to be preferred.

This inscription is an example of how the reading is obscured by the line upon which the letters stand.

No. 156.

ע שלם מעג בד : שלם ק ירו :

*For the peace-offering of a lonely feast; a peace-offering * *, O Jehovah.*

In Psalm xxxv. 16, מעוג is *a feast.* The ע at the beginning may be for על, as in No. 91*b*, and elsewhere. The single letter ק represents some unfinished word.

A peace-offering was a gift to the altar, which the worshipper shared as a feast with the priest, and with his friends, after burning

a memorial portion as incense to Jehovah. Hence, as the traveller is alone, without friends, he calls his inscription "the peace-offering of a lonely feast."

No. 157.

שלם : חן רקק נד רהד רוש :
ע חדר שק :

A peace-offering. Favour one spit on, wandering, trampled on, poor. For a girding of sackcloth.

The word חדר in Chaldee is to *surround;* in Hebrew it is *a chamber.* See No. 40, where we have a "girding of sackcloth."

No. 158.

דכרן נהק יי עם רק :

A memorial of the braying of Jerusalem, the rejected people.

This is very badly written, and very doubtful. The word נהק means the *braying* of an ass. The Jews in Egypt suffered very severely for the rashness of Jerusalem in rebelling against the Romans.

The writer may have belonged to northern Israel, and have been no friend to Jerusalem.

No. 159.

שלם מ ברא סוס :

A peace-offering from a fat horse.

See No. 22 for the same word *horse.*

This inscription seems ironical, or rather scoffing, among the pious prayers with which it is surrounded.

No. 162*a*.

שלם מ עמם
עם מרח :

A peace-offering from the peoples; for the crushed people.

The מ as a preposition is doubtful. The second line is added by another hand. We have the word מרוח, *broken*, in Leviticus xxi. 20, which will justify our rendering of the last word.

No. 164.

שלם
ל קצא
קוץ :

A peace-offering for the end cut off.

We have these words in No. 97, but without the preposition. Such is the melancholy way in which the nation is described.

No. 165.

עה רקא
ה נועל
רק :

The ruined heap cast off, that which has been injured, rejected.

The second line is doubtful. The word נועל is regularly formed from יעל, *to benefit*; but it more probably means *injured*, from עול, *to injure*, as we have read it in No. 112.

No. 167.

שלם מל עיר
אסף ל גר ל ירו
נחבא :

The space in the first line held the figure of a camel, and may have also held the letter ג.

A peace-offering for the camel's foal, to be gathered up upon the neck, beloved of Jehovah.

The word Jehovah is doubtful; but the complex character towards the end of the second line seems to begin with an ל and to end with an י, each a down-stroke; the up-stroke in the middle seems merely to unite them. In No. 3 we have לש united into one character in the same manner.

The word אסף often means *to gather up the rear* of the army; hence the feeble foal, having been born in the desert, if laid upon its mother's neck, is said to be *gathered up.*

But I rather consider the words as proverbial, meaning "to be taken care of," and borrowed from a custom, which is shown on Egyptian figures older than Christianity, of the good shepherd carrying the lamb on his shoulders, with its feet held around his neck.

The last word might be rendered *hidden;* but may also be from חבב, *to love.*

No. 168.

זבא יי עוק :

Oppressed Jerusalem pines away.

The Hebrew זוב may give us our first word. We have עק, or עקק, in No. 141.

No. 169.

שלם עם מק :
זת יי שלו :

A peace-offering for the despised people; the olive of Jerusalem fails.

In Jerem. xi. 16, Jerusalem is called a green olive-tree.

No. 171.

שלם לל רהקא ה קץ :
לכה קשה רח יהו :

A peace-offering for her that is cast out, that is cut short; lead, gather together, refresh, O Jehovah.

In No. 164, as in Deut. vii. 10, שלם is followed by the preposition ל; here we have the double letter. In Exod. xxxiii. 14, Jehovah says, "My presence shall *lead* and give thee rest," using the word which we have here rendered *to lead,* or *to go with any one.*

No. 172.

שלם עק תזזא
כוג : חן ירו :

A peace-offering for her that is pressed down, cut down, faint. Show favour, O Jehovah.

The word הזז, *cut down,* is found in Isaiah xviii. 5, as the Hiphil of this verb. Our word establishes its root. I take the מ of the first line to be also the first letter in the second line, as in No. 138 and others. The second letter in חן is doubtful.

No. 173.

נחם שקר :

False compassion.

The first word may be doubtful. The ם is not wholly formed. The writer might be a good Israelite, and yet no friend to Jerusalem. This is from a valley near to Sarabet el Kadem.

No. 174.

שלם לאם אל שדה ירו :

A peace-offering for the people, O God Almighty, Jehovah.

The second and third ל have somewhat of the Greek form.

For the Hebrew שדי we have שדה. This is the only one of our inscriptions which so addresses God.

No. 176.

דכרן : חן ה
נעם רק

A memorial. Favour her that is vomited forth, Beauty that is rejected.

Zechariah, in ch. xi. 7, uses this very word "Beauty," as it seems, for the kingdom of Judah. In Daniel, though with a different Hebrew word, Jerusalem is called "Beauty" in ch. viii. 9, and in ch. xi. 45, Zion is called "the holy mountain of Beauty."

No. 177.

שלם קהצא
עם רק ירו :

A peace-offering for her that is cut short, the broken people, O Jehovah.

No. 178 [on Plate 13].

מ זכרן ה קץ : נח רוש ברוהק יהו :
Μνησθη αυτος Ερσου
Καλιταιου Μαρου.
εμ*λθοι.

A part of a memorial for her that is cut short. Give rest to poor Baruk, O Jehovah.

May he himself, the son of Heresh, חרש, *the son of Kelita,* קלימא, *the son of Marah,* מרה, *be remembered.*

The first line begins with מ, as in No. 113.

The name Baruk, or rather Paruk, means *Made free,* as in No. 21, not *Blessed,* the name of Jeremiah's friend. The word αυτος tells us that the Hebrew line contains the man's name. The name Kelita is certainly Hebrew, the others are probably so.

This was no doubt written by an Alexandrian Jew.

No. 179 [on Plate 14].

זכרן חנהק יי עם רק :

A memorial for the bondage of Jerusalem, the broken people.

The Chaldee חנקא, *a bond* or *chain*, may give us our word חנהק. In Hebrew it means *to strangle*, as in No. 2.

In this inscription, published by Mr. Grey in *fac-simile*, the letters ר and ד are strictly the same. From this we can judge of many of the other inscriptions, that the confusion of letters is due, sometimes at least, to the writer, and not the copier.

Note on No. 36*b*.

During one part of the Maccabee struggle, the city of Jerusalem was held by one party in the State, and the Castle by the other party. This inscription may possibly be a prayer for those within the Castle, as No. 91*h* is a prayer for those on the outside of the Castle. The two writers may have held opposite opinions as to the struggle.

INDEX OF HEBREW AND CHALDEE WORDS.

The numbers against each word refer to the inscriptions. "Often" means that a word is used about twenty times, and therefore no numbers are added. The letter C. against a word marks that it is to be looked for in the Chaldee Lexicon.

אבה, is willing, 54.
אבן, a stone, 72.
אזל, failing, 51.
אזלא, failing, 139.
אזלן, failing, 99.
אל, God, 174.
אמא, a nation, 105.
אמה, a nation, 123.
אמל, feeble, 106.
אן, nought, 140.
אני, me, *objective*, 70.
אנק, to groan, 91.
אסף, to gather up, 167.
אר, the earth, 63, 103.
אר, cursed, 22, 25, 27, 95, 138.
ארה, gathered, 121.
ארי, a lion, 95.
ארך, lengthen, 24, 25, 26, 95, 105.
ארהך, lengthen, 100.
ארם, Syria, 81.
אש, fire, 19, 136.
אשהא, a wall, 48.

בד, lying, false, 85.
בד, solitary, 156.
בזה, despised, 17.
בז, plundered, a prey, 91, 100.
בל, lest, 13.
בק, depopulated, 147.
בוק, emptiness, 148.
ברא, fat, 159.
ברח, made to flee, 96.
ברחא, made to flee, 44.
ברוהק, *a proper name*, 178.
ברק, cast forth, 148.

גגא, sore wounded, 125.
גמל, a camel, 144, 167.
געה, lowing, 140.
גר, the neck, 91, 145, 167.

דאת, a decree, 80.
דב, sacrificed, 38.
דד, beloved, 80, 95, 122.
דדי, beloved, 116.
דוד, beloved, 117.
דה, thus, 82, 85.
דהס, to tread down, 85.
דהו, sick, 71.
דהא, sick, 18, 71, 91.
דהה, sick, 139.
דו, weak, 88.
דהיח, cast out, 61.
דח, cast away, 95, 119, 122.
דהץ, is rearing, 69.
דחקא, vexed, 150.
דך, crushed, 142.
דכרן, a memorial, *often*.
דכרון, a memorial, 98, 111, 141.
דל, poor, weak, 116, 140, 142.
דהל, lean, 148.
דלק, persecution, 28.
דם, blood, 95.

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דמה, cut off, 142.
דן, contend for, 136.
דעה, knowledge, Gnosticism, 25.
דק, scanty, broken, 3, 6, 16, 24, 43, 47, 49, 55, 59, 62, 84, 106, 130, 142, 143.
דקא, broken, 1, 16, 83, 94, 105, 136.
דקע, crushed, 59.
דקק, broken to pieces, 13.
דקן, to keep alive, 1.
דר, a vow, C., 78, 147, 160.
דר, a generation, 27.
דרן, generations, 87.
דרק, to shoot, 36.
דש, trodden down, 38, 62.
דשן, bone-ashes, 139.

ה, *the article, often.*
ההה, *a Gnostic word,* 25, 75.
הגה, sighing, 2, 54.
הדא, this, C., 91.
הדר, to beautify, 91.
הך, smitten, 1.
הלה, cast off, 13, 55.
הלא, cast off, 55.
הלהה, cast off, 65, 138.
הלבש, to clothe, 91.
הלך, gone away, 91, 91.
הללה, mad, 126.
הלן, therefore, C., 91.
הצא, driven forth, 128.
השר, been left, 4.
הרש, made poor, 6.

ו, and, 67.
ו, his, *a suffix,* 34, 36.
וכם, a nation, 120.

זא, this, 56.
זבא, pines away, 168.
זב, melts away, 106, 148
זבח, to slaughter, 81.
זה, this, 23.
זכר, remembered, 25.
זכרן, a memorial, *often.*
זכרון, a memorial, 107.
זל, despised, 123.
זנב, a tail, 107.
זנח, cast off, 105.
זעק, calls aloud, 17.
זך, purified, 19, 70, 99, 104, 124, 133.
זקא, purified, 76.
זקזק, purified, 82.
זקק, purified, 121.
זר, a vow, 87.
זר, foreign, 1, 96.
זר, scattered, 61.
זרא, scattered, 128.
זרה, scattered, 122.
זת, olive-tree, 169.

חדל, rejected, 62.
חדר, a girding, 40, 49, 157.
חהק, bosom, 117.
חוץ, outside, 25.
חוצא, outside, 91.
חורה, white, 27.
חל, profane, unworthy, 87, 139.
חלל, profaned, 71.
חל, sick, 139.
חל, slay, 54.
חלף, a wound, 83.
חלש, to cut off, 84.
חמד, desired, 25.
חמל, pity, 152.
חמק, wandering, 11, 87, 99.
חמוק, wandering, 126.
חמקא, wandering, 74, 91.
חן, favour, *often,*
חנק, to strangle, 2.

חזהק, bondage, 179.
חק, allotment, appointed, 43, 100.
חרם, to destroy, 113.
חרץ, determined, 80.
חץ, a dart, 136.

יגוע, he shall die, 13.
ידע, wisdom, 25.
י, Jerusalem, 17, 23, 30, 40, 45, 71, 81, 89, 168, 169, 179.
יהו, Jehovah, *often.*
ירו, Jehovah, *often.*
יר, a city, *often.*
יהר, a city, 16.
ירא, put in fear, 76.
ירקא, payment, 78.
ישר, righteous, 104.

כאי, the poor, 80.
כבר, confederation, 29, 30.
כל, wholly, 89, 95.
כן, establish, 22, 31, 126.
כסו, His throne, 36.
ל, unto, *preposition, often.*
לל, unto, *preposition,* 171.
לאה, weary, 65, 138.
לה, weary, 27.
להו, are weary, 22.
לב, heart, 36, 139.
לבושא, a garment, 27.
לאם, people, 174.
לם, people, 2, 41, 51, 76, 86, 96, 124, 148, 154.
לום, people, 6, 37, 55, 59, 104, 106, 112, 120, 129, 139, 148.
לומה, people, 80.
להן, therefore, 55.
לו, not, 48, 120, 149.
לוג, despised, 86, 91.
לוץ, despised, 153.

לילי, by night, 6.
לך, gone away, 16, 119, 120.
לוך, gone away, 56.
לכה, to lead, 171.
לק, to lick up, 46, 143.
לוק, licked up, 56.
לקוק, licked up, 76.
לקיק, to lick up, 147.
לקד, gleaned, 139.
לקה, society, 130.
לק, society, 86.
לש, to knead, 134.

מ, from, a part of, *a preposition,* 41, 113, 144, 145, 147, 153, 162, 178.
מבט, to hope, 152.
מדש, crushed, 63, 103.
מג, faint, 172.
מוג, mocked, 91.
מורא, to be feared, 124.
מלק, nipped off, 31.
מן, a portion, 32.
מעג, a feast, 156.
מעד, slipping off, 69.
מק, despised, 61, 62, 120, 139, 169.
מקא, pining away, 146.
מקק, mocked, 83.
מקקה, despised, 65, 138.
מרח, crushed, 162.
מרק, rejected, C., 150.

נאר, devoted to destruction, 43.
נבקע, broken up, 91.
נד, wandering, 122, 157.
נדם, destroyed, 16, 141.
נה, pasture, 49.
נהי, lamenting, 130.
ני, lamentation, 139.
נהא, lamentation, 80*c*

נחץ, fled away, 123.
נועל, injured, 112, 165.
נזקא, injured, 61.
נזר, separate, 130.
נח, rest, 10, 91, 102, 109, 137, 149.
נח, to refresh, 178.
נחם, pity, 110, 173.
נחבא, beloved, 167.
ניר, to cultivate, 49.
נר, to cultivate, 149.
ניר, a lamp, 1.
נכר, made strange, 31.
נכור, strange, 141.
נכרי, an alien, 106, 152.
נלה, made an end of, 58.
נלל, made an end of, 139.
נם, sleep, 91, 147.
נעזא, bold, 29.
נעלו, they are defiled, 106.
נעם, beauty, 176.
נערך, set in order, 91.
ניקה, guiltless, 127.
נקי, guiltless, 127.
נק, guiltless, 23, 37, 141.
נקא, guiltless, 11, 72, 86, 91, 145.
נקה, guiltless, 49, 91.
נהק, to bray, 158.
נקל, worthless, 127.
נקץ, awakened, 154.
נר, plowed up, 149.
נרז, made lean, 67.
נרכם, bound, 76.

סוס, a horse, 22, 69, 159.
סלע, a rock, 91.

ע, for, *a preposition*, 27, 32, 76, 91, 91, 156, 157.
עא, a ruin, 95, 143, 149.
עאי, ruin, 150.
עי, a ruin, 17, 18, 22, 27, 71, 74, 75, 91, 91, 109, 117.
עה, ruined, 22, 55, 55, 86, 95, 96, 148, 165.
עהא, ruined, 27*c*.
עיא, ruins, 98.
עעי, ruins, 140.
עיעי, ruins, 37.
עע, Jerusalem, 91, 96, 128.
עבנ, *a proper name*, 1.
עד, congregation, 78.
עדה, congregation, 25, 27.
עדך, thy congregation, 53.
עדי, ornament, 84.
עוק, oppressed, 22, 168.
עוהק, oppressed, 75.
עז, strengthen, 14.
עזר, give help, 18, 27, 91, 123.
עיור, awakened, 121.
עיר, city, *often*.
עירה, city, 80.
ער, city, 32, 91, 109, 133, 145.
ערי, my city, 29.
עיר, a foal, 167.
על, for, 27.
על, unjustly treated, 22, 37.
עול, defiled, 91.
עולל, gleaned, 74.
עלע, a rib, 27.
עם, people, *often*.
עמם, people, 162.
עמץ, strong, C., 141.
עוג, make happy, 2.
עוד, tied, 91.
ענדה, tied, 145.
ענה, answer, 25.
ענה, afflicted, 61, 81.
ענהא, afflicted, 2.
ענו, afflicted, 11.
עץ, counsel, 31.

עצה, counsel, 48.
עץ, oppressed, C., 153.
עק, afflicted, 45, 46, 47, 51, 58, 59, 65, 70, 71, 95, 110, 172.
עקע, crushed, 59.
עקא, crushed, 60, 64.
עקל, wronged, 135.
עקק, pressed down, 141.
עקר, bound, 14.
ערר, made bare, 6, 13, 49, 121, 130.
עקש, perverse, 138.
ערס, a bed, 43.
ערץ, oppressed, 149.
עשירן, rich men, 113.

פרק, broken free, 21, 41.
פראק, broken free, 24.
צא, driven forth, 139.
צאן, a sheep, 107.
צד, laid waste, 4.
צדד, laid waste, 148.
צדק, righteous, 54.
צח, lamentation, 4.
צעק, crieth out, 16.
צק, oppressed, 3, 49, 98.
צקא, distressed, 91.
צר, afflicted, 89.

קא, vomited out, 64, 96.
קאו, vomited out, 153.
קו, vomited out, 176.
קאקע, a print mark, 91.
קב. blasphemed, 72.
קבץ, gather in, 82.
קד, bowed down, 95, 106, 152.
קדא, bowed down, 148.
קדר, mourning, 62.
קהא, blindness, 139.
קהל, congregation, 94.
קהץ, awakened, 16, 91.
קוע, put away, 86, 153.
קח, take, 136.
קיר, a city, 37, 139.
קר, a city, 40, 56, 95, 114, 143.
קלן, vile, C., 98.
קם, raise up, 13, 14.
קהם, to raise up, 94.
קום, raise up, 95.
קע, alienated, 67.
קץ, end, piece cut off, 56, 124, 164.
קץ, cut short, 15, 17, 18, 27, 49, 87, 90, 91, 101, 112, 115, 119, 171, 178.
קצא, cut short, 10, 91, 97, 102, 112, 164.
קהעא, cut short, 17, 28, 44, 67, 177.
קהץ, cut short, 11, 16, 25, 91.
קוץ, cut short, 27, 55, 97, 164.
קוצא, cut short, 133.
קצץ, destroyed, 72, 74.
קצק, cut short, 121.
קרא, renounced, 145.
קראא, renounced, 84.
קרח, bald, 91.
קרע, portion, 114.
קרץ, torn to pieces, 15, 99.
קרצם, broken pieces, 2.
קש, stubble, 23, 86.
קשה, gather, 171.
קשה, enslaved, 38.
קשם, stubborn, 138.

ראם, buffalo, or Syria, 54.
רב, to increase, 87.
רד, trampled on, 16, 48, 98.
רהד, trampled, 157.
רדד, trampled on, 29, 71, 141.
רדה, trampled on, 75.
רדם, asleep, 58, 75.

רהקחא, anointing oil, 27.
רום, raise up, 147.
רם, raise up, 25, 91, 148.
רח, cast out; 16.
רח, refresh, 4, 91, 128, 171.
רוח, refresh, 1, 70.
רז, famine, 75, 117.
רזוא, famished, 149.
רזן, lean, 32.
רזז, lean, 114.
רחק, removed, 47.
רן, make rejoice, 17, 18, 37, 59, 82, 91, 106, 124, 152.
רנא, rejoicing, 91.
רננן, make to rejoice, 88, 91.
רע, wicked, 41.
רע, hurt, 1, 4, 25.
רע, companion, 1, 96.
רץ, desired, 72.
רץ, accept, 29, 48, 67, 80, 83, 84, 121, 122.
רצא, accept, 26, 99, 113, 139.
רהצא, accept, 28.
רהץ, accept, 25.
רץ, crushed, 38, 65, 148, 149.
רצא, crushed, 2.
רצץ, crushed, 22, 130.
רק, rejected, *often.*
רקא, cast out, 23, 55, 61, 69, 80, 122, 152.
רוק, rejected, 40, 47, 74.
רהק, emptied, broken, 3, 13, 148.
רהקא, rejected, 98, 171.
ריק, broken, 136, 139.
רקא, cast off, thrown off [the horse], 69, 80, 125, 152, 165.
רקע, crushed, 55.
רקק, spit upon, 116, 130, 157.
רש, poor, 3, 129, 135.
רוש, wretched, 25, 157, 178.
רשע, wicked, 36.
רתק, enchained, 145.

שדה, Almighty, 174.
שדוהף, blighted, 38.
שוח, humbled, 91.
שח, bowed down, 109, 137.
שום, preserve, 95.
שור, a wall, 95, 117.
שלו, fails, 169.
שלוא, failing, 90.
שלא, prosper, 63.
שלה, prosper, 37.
שלם, a peace-offering, *often.*
שלם, heal, 1, 28, 135.
שלהם, to make prosper, 16, 59.
שם, give, 10, 102, 109, 134, 137, 149.
שן, change, 40, 51, 127.
שנה, change, 86.
שע, help, 41.
שוע, to cry out, 51.
שענה, a support, 91.
שק, sackcloth, 40, 157.
שקק, put in a sack, 49.
שק, humbled, cast out, 46, 141, 149.
שקן, humbled, C., 99.
שקר, false, 173.
שר, remaining, 86, 128, 142.

תז, cut down, 125.
תזוא, cut down, 172.

SYMBOLS.

*, the enemy, 2, 71.
?, the writer's name, 80, 96.
†, a Christian cross, 11, 19, 85, 86, 111, 117, 142.
=, Jehovah, 25, 28, 129, 146.

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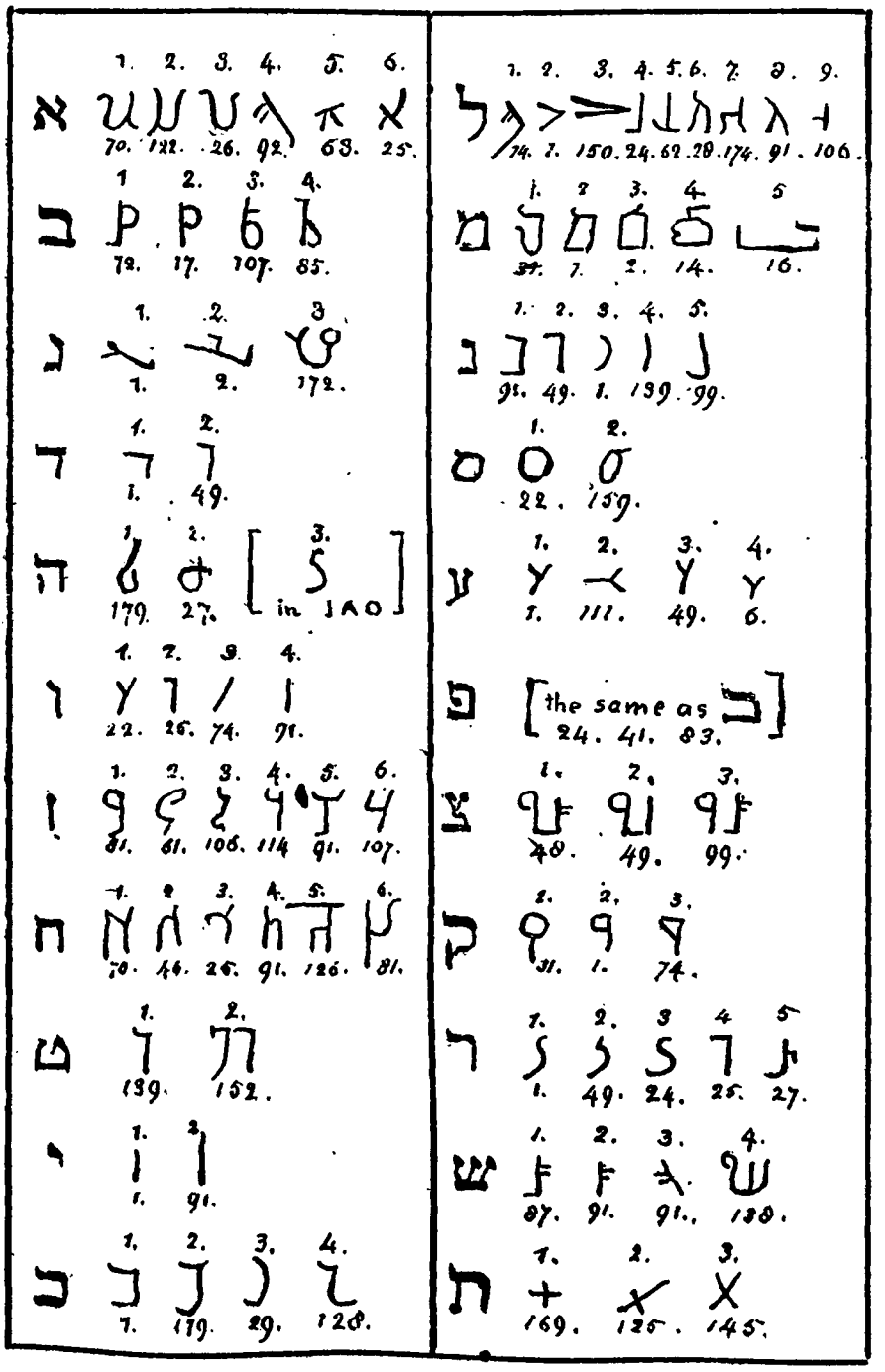
א
1. 70. 2. 122. 3. 26. 4. 92. 5. 68. 6. 25.
ב
1. 72. 2. 17. 3. 107. 4. 85.
ג
1. 1. 2. 2. 3. 172.
ד
1. 1. 2. 49.
ה
1. 179. 2. 27. 3. [in JAO]
ו
1. 22. 2. 26. 3. 74. 4. 91.
ז
1. 81. 2. 61. 3. 106. 4. 114. 5. 91. 6. 107.
ח
1. 70. 2. 46. 3. 26. 4. 91. 5. 126. 6. 81.
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1. 139. 2. 152.
י
1. 1. 2. 91.
כ
1. 7. 2. 179. 3. 29. 4. 128.
ל
1. 14. 2. 7. 3. 150. 4. 24. 5. 62. 6. 28. 7. 174. 8. 91. 9. 106.
מ
1. 39. 2. 7. 3. 2. 4. 14. 5. 16.
נ
1. 91. 2. 49. 3. 1. 4. 139. 5. 99.
ס
1. 22. 2. 159.
ע
1. 1. 2. 111. 3. 49. 4. 6.
פ
[the same as כ 24. 41. 83.]
צ
1. 40. 2. 49. 3. 99.
ק
1. 31. 2. 1. 3. 74.
ר
1. 1. 2. 49. 3. 24. 4. 25. 5. 27.
ש
1. 87. 2. 91. 3. 91. 4. 130.
ת
1. 169. 2. 125. 3. 145.

1. P.

2. a.

b.

c.

3. P.

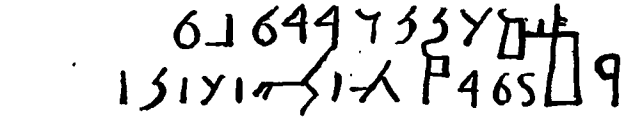
4 P.

6. P.

10. P.

11. P.

13. P.



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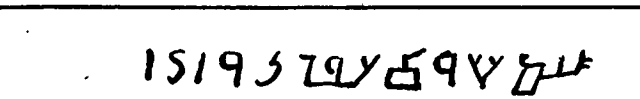

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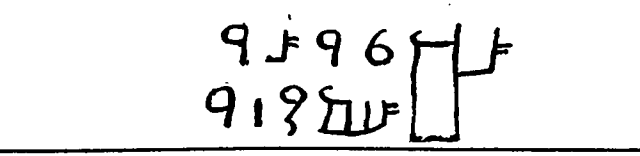

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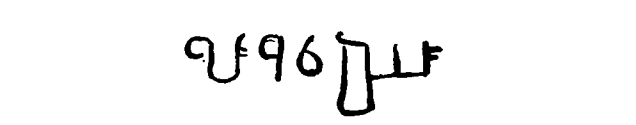
a.



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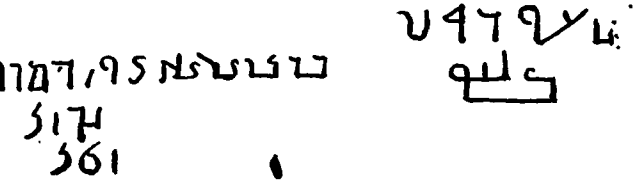

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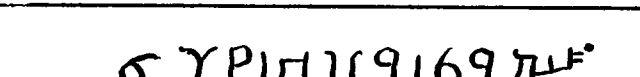

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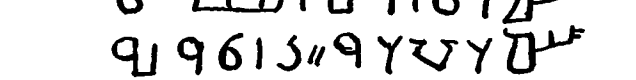

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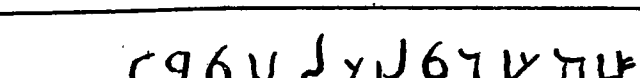

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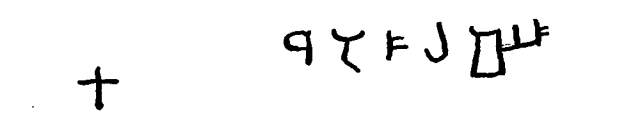

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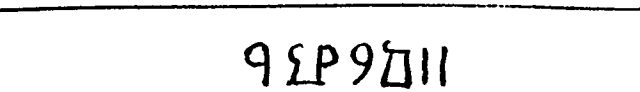


22. P.

23. P.

24. P.

25. P.

26.

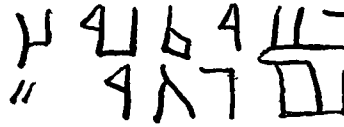
27. P.

a.

b.

c.

28. P.



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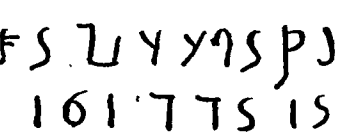

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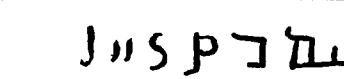

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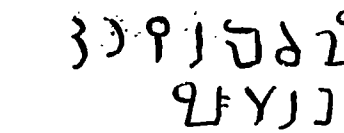

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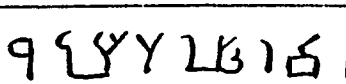

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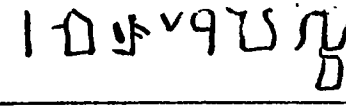
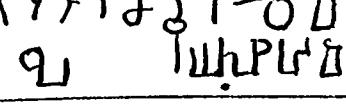


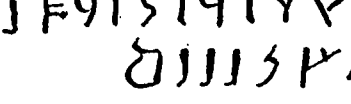
36. P.

a.

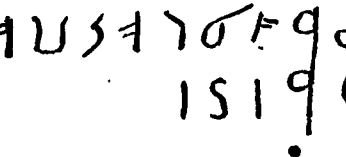
b.



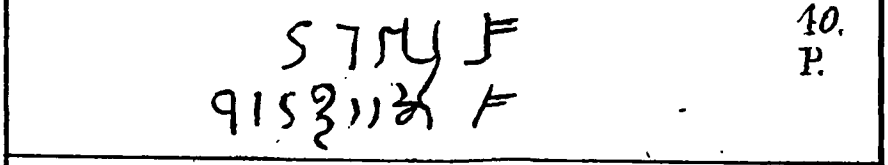
37. P.



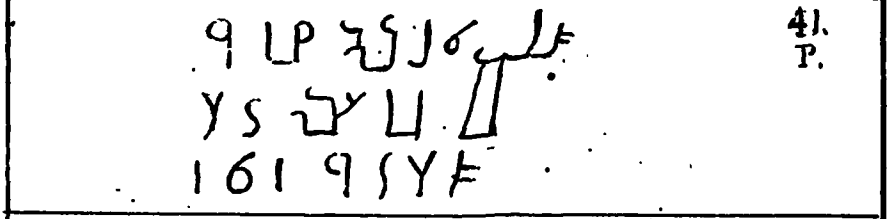
38. P.



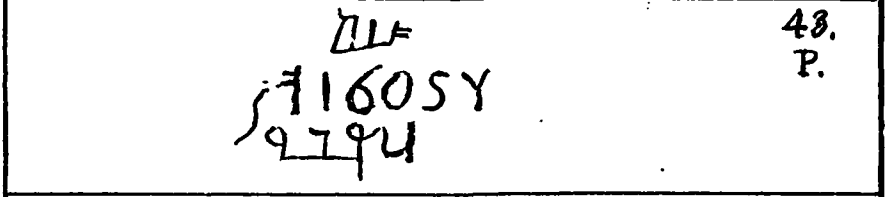
40. P.



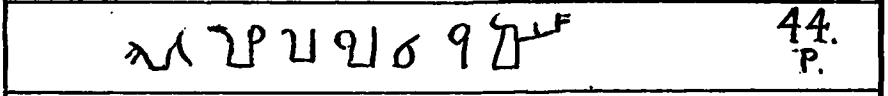
41. P.



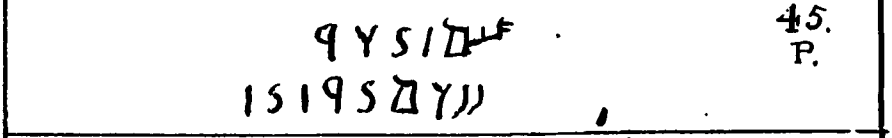
43. P.



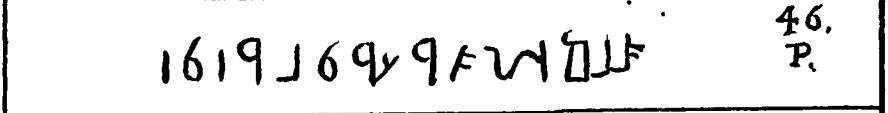
44. P.



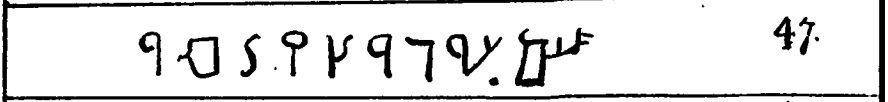
45. P.



46. P.

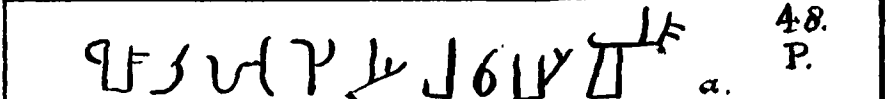


47.

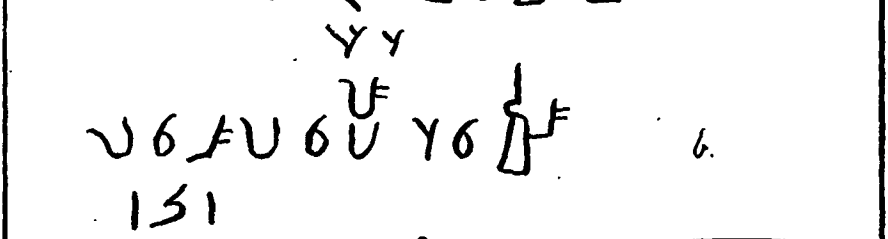


48. P.

a.



b.



49
P.

51.

53.

54

a. 55.

b.

56. P.

58.

59. a.

b.

d. 60.

61. P.

62.

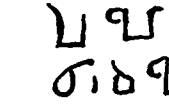
63.

64.

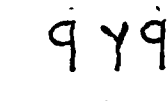
65.

67.

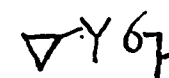
69. P.



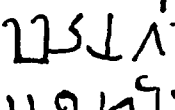
70.



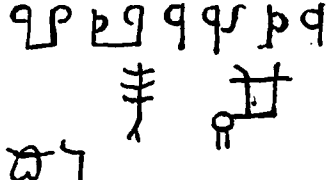
71. a.



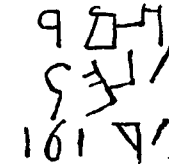
b.



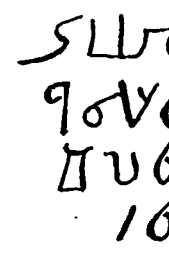
72.



74.



75.



76. P.

78.

80. a.

b.

c.

81.

82. F.

83. P. a.

b.

84. P.

85. F.

86. a.

b.

87.

88. F.

89.

90.

91.

94.

95.

96.

97.

98.

99. a.

b.

100.

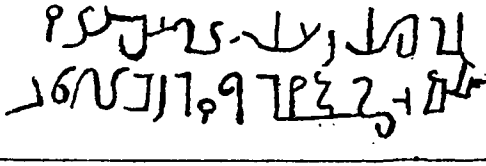
102. P.

103. P.

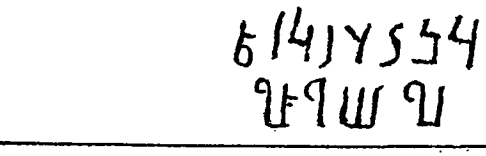
104. P.

105.

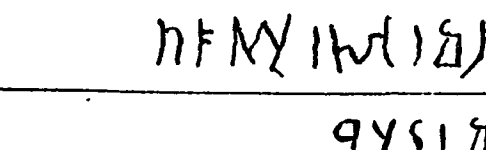
106. P. a. b.



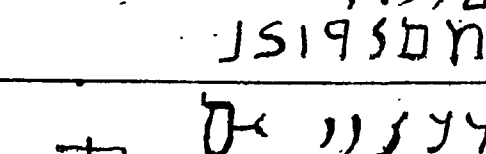
107. P.



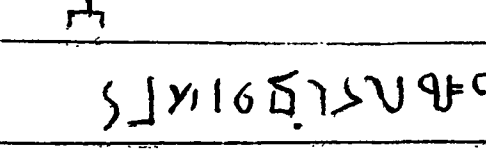
109.



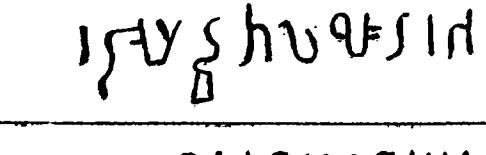
110. P.



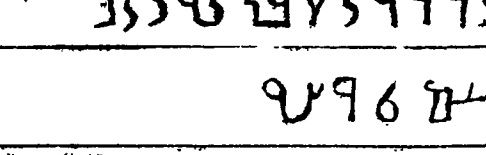
111. P.



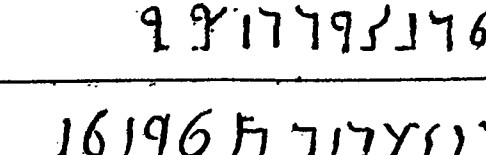
112. P.



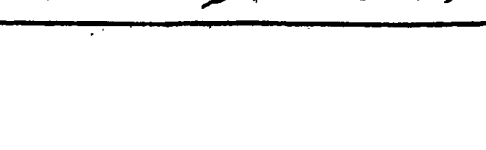
113. P.



a. 114.



115.

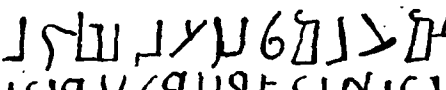


116.

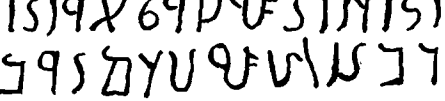
117.

139. P.

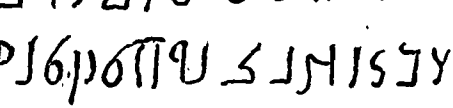
a.



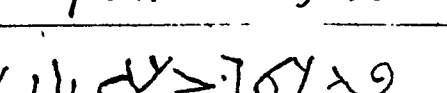
b.



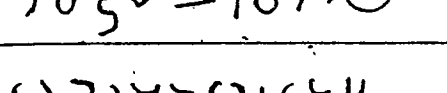
c.



140. F.

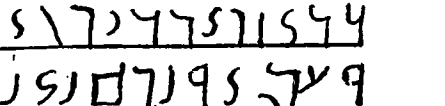


141. P.

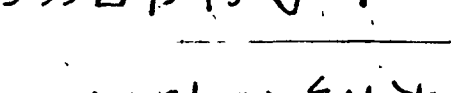


142. P.

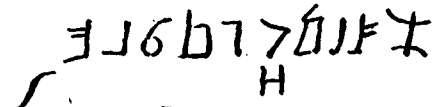
a.



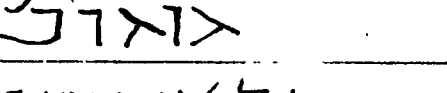
b.



143. P.

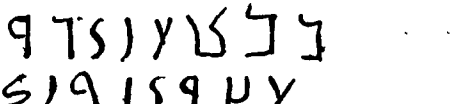


144. F.

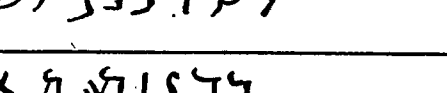


145.

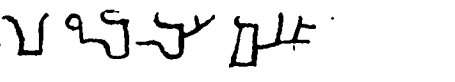
b.



c.

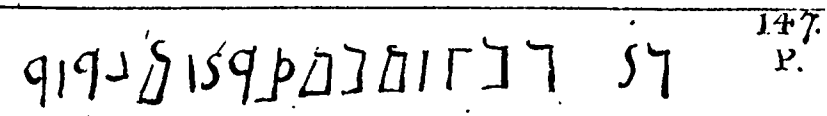


146.

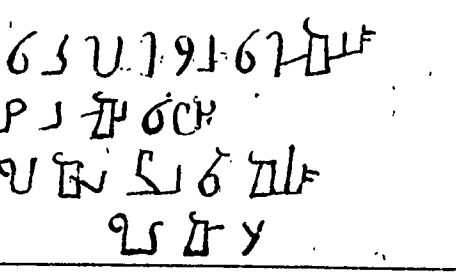


α.

147.
P.



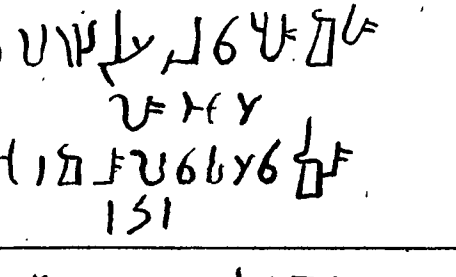
148.
P.



α.

β.

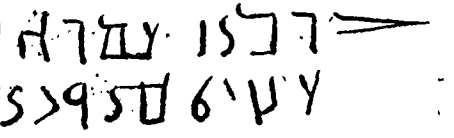
149.
P.



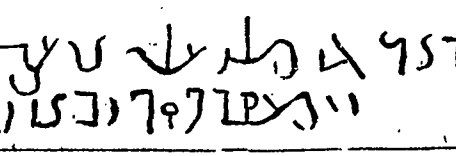
α.

β.

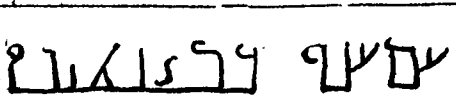
150.
F.



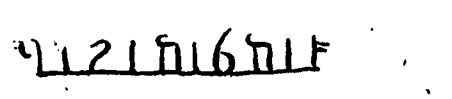
152.
F



153.
P.



154.



α.

156. P.

157. P.

158. P.

159. P.

162. a.

164.

165.

167.

168.

169.

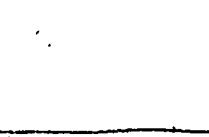
171. P.

172. P.

173. P.

174. P.

176. P.



177.

178. [No. 1. Pl. 13.]

179. [plate 14.]

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